

*POPERY:
A GIGANTIC SWINDLE
OF THE DEVIL*

ROBERT BROWN

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A GIGANTIC SWINDLE OF THE DEVIL;

*Designed by him to enslave mankind and
destroy souls.*

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"OUTLINES OF PROPHETIC TRUTH;" "THE HIDDEN MYSTERY: OR, THE REVELATIONS
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MODERN 'SPIRITUALISM,' SO CALLED; AND THE 'DOCTRINES OF DEMONS';" "THE
COVENANT OF GRACE;" ETC., ETC., ETC.

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PREFACE.

IN my "Personality and History of Satan," I have given a brief account of three of his chief travesties of God's truth—"Babylonianism," or, his caricature of the future Kingdom of the Son—as now exemplified in Romanism; "Jesuitism," or, his caricature of the Son of the Kingdom—or, in other words, of the work of the Holy Ghost in the heart of a saved sinner; and the future personal individual Antichrist, or, his caricature of the King Himself, which has yet to be developed. The two former treatises were originally published separately, and in a much more extended form; and have now for some years past been out of print. With a view likewise of unfolding the purposes of God, so far as He has been pleased to reveal them to us in His Divine Word, I also brought out some years ago two volumes of "Outlines of Prophetic Truth;" in which I endeavoured to give a somewhat extended bird's eye view of the Dispensations, in all of which, except the last, Satan has had to play, and will still play, a prominent part; for his existence and "energizings" lie at the background of man's own

history; and unless we have a clear and distinct view of this, it is impossible for us to understand the wonderful equity, justice, and grace of God's dealings with mankind at large. God's dealings with Satan are likewise marked by the same marvellous justice and equity; and we can see that, even *he* will not be dealt with for the full measure of his iniquity, until, like the Amorites, whom he had seduced into evil, *his* "iniquity" also will be "*full*."¹

It had not been my intention to have written any more controversial works—works such as my "Gleanings from the Book of Ruth," in which I have sought to "build up" believers in their "most holy faith,"² being more to my mind—but having been frequently and urgently asked to republish my original Treatises upon "Babylonianism" and "Jesuitism," I felt that I ought not to draw back from any duty that the Lord Himself had laid upon me; and I have therefore once more been *compelled in conscience*, under James iv. 17, to bring out *this* Treatise in lieu of them: because Romanism and Jesuitism are now identical: and since the canonization of Liguori, "the whole fearful system of Medina, Mariana, Escobar, and Sanchez, worthy of the nether Tartarus," has become the very system of Rome herself; and has "come practically into operation as a constituent part of European polity;" so that "armies" now "enforce on *races* what, until then,

¹ Gen. xv. 16.

² Jude 20.

there had been a certain discretion allowed upon *families* and *individuals*. And the system is irrevocable and *irremediable*. IT MUST BE WHAT IT IS, OR IT MUST CEASE TO BE."¹

Many, I dare say, may think that I have used too strong language in my exposure of this awful system; but they must remember that my denunciations are not levelled against Roman Catholics *in* the system, against whom I have no animosity whatever,² and for whom I can truly say I feel the profoundest pity, but against the author of it, and those astute rulers in it, who are now knowingly and wilfully using it for their own aggrandizement and glory. I am quite aware that in so doing, I shall set myself up as a mark for the devil's arrows; but I have the blessed consolation of knowing that I am only thus seeking the Lord's own glory, and the good of precious souls; and I "am persuaded that He is able to keep that which I have committed unto Him against that day,"³ for "greater is He that is in me, than he that is in the world;"⁴ and I feel assured that He will enable me to "take the shield of faith, wherewith I shall be able to quench all the fiery darts of the wicked one."⁵ And "to Him," "the God of all grace," "be glory and dominion for ever and ever. Amen."⁶

With a view also of giving a *Compendium of the doc-*

¹ Pierce Connelly's "Reasons for abjuring allegiance to the See of Rome," pp. 22—23.

² See further on this, in Appendix B., at the end of this Book.

³ 2 Tim. i. 12. ⁴ 1 John iv. 4. ⁵ Eph. vi. 16. ⁶ 1 Pet. v. 10, 11.

trines of Grace, which form *the true antidote* to the delusive doctrines of the Papacy, I have also lately published a small Pamphlet upon "*The Covenant of Grace*" *itself*, which may be had from *The Book Society*, 28, Paternoster Row, for 4d. And may the good Lord Himself get glory out of these Treatises, and bless them also to many precious souls. Amen.

June, 1894.

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OUR blessed Lord Jesus, Who is Himself "the way, and *the truth*, and the life,"¹ has told us, that "the devil" "was a murderer from the beginning, and abode *not* in the truth, because there is *no truth* in him;" and that "when he speaketh *a lie*, he speaketh of *his own*: for he is *a liar*, and *the father* of it."² Hence we are taught, that "*no lie is*," or ever, therefore, *could by possibility be*, "of the truth;"³ and that when men "receive *not* the love of the truth, that they might be saved," it is "for this cause" that God "sends them strong delusion, that they should *believe a lie*; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."⁴ And hence again, the Word of God solemnly assures us, not only, that "*without*" "*the city*" of God "are dogs, and sorcerers, and whoremongers, and murderers, and

¹ John xiv. 6.

³ 1 John ii. 21.

² John viii. 44.

⁴ 2 Thes. ii. 10—12.

idolaters, and *whosoever loveth and MAKETH a lie,*"¹ who are "out of" their "father the devil;"² but that they "shall have *their part* in the lake which burneth with fire and brimstone: which is the second death:"³ which was "prepared for the devil and his angels."⁴

No system, therefore, however lofty its pretensions, or how much soever it may boast of its sanctity or antiquity, that was founded upon forgeries, and requires to be kept up by deceit and fraud, *could by possibility be of the truth; but must of necessity be a lie of the devil!* And such is the system of Popery; which I shall now, therefore, proceed to show, is nothing more nor less than a gigantic swindle of the devil himself; designed by him to enslave mankind, and to destroy souls!

And with this object in view I shall (1) show what are its pretensions and claims; (2) how they were sought to be established; and (3) by what means they have been, and are still sought to be, consolidated and extended; and I shall then (4) as a necessary consequence, show the paramount obligation of all lovers of Divine truth, not only for the glory of the ever-blessed God, but in the interests also of humanity, to expose, as well as to oppose, such a system to the utmost extent of their ability and power.

¹ Rev. xxii. 14, 15.

³ Rev. xxi. 8.

² John viii. 44.

⁴ Mat. xxv. 41

I. What then are the pretensions and claims of the Papacy? A claim to universal and absolute dominion over *the souls*, as well as *the bodies*, of *all mankind*; founded upon a pretended Divine right to unconditional and irresponsible rule over them, in the place of God Himself: for "the Papal claim to rule over all nations is founded" as Dr. Edward Beecher, of Boston, U.S.A., well observes,¹ "on the theory, that the Pope is the vicar of Christ, Who is 'King of Kings and Lord of Lords;' and that he is entitled, as His Vicar and the successor of Peter, to similar honour and respect with the Son of God" Himself. It, therefore, claims to have "an absolute and exclusive authority to confer the grace of God, as displayed in the pardon of sin and the gift of eternal life;" which "it dispenses through certain agents, who alone are empowered to confer it, and whose grace alone is genuine; all other pretended grace" being "spurious and counterfeit." It teaches likewise that "this grace" can only be "communicated through various forms, or processes, called sacraments, through the profession of a certain creed, and through confession to one of" its "agents, called a priest, who has full power from God, through them to forgive sins, and to impose penances as the condition."² Hence we find Pope Boniface VIII., in his Bull "Unam Sanctam," which was confirmed by the General Council of

¹ "The Papal Conspiracy exposed," Preface, p. 6.

² "Ibid." p. 107.

Lateran under Leo X., thus asserting his claims:—
 “It is necessary that one sword should be under another, and that the temporal authority should be subject to the spiritual power. And thus the prophecy of Jeremiah is fulfilled in the Church, and the ecclesiastical power, ‘Behold, I have set thee over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.’ Therefore, if the earthly power go astray, it must be judged by the spiritual power; but if the spiritual power go astray, it must be judged by God alone. Wherefore we declare, define, and pronounce, that it is absolutely necessary for salvation that every human creature should be subject to the Roman Pontiff”!¹

And this claim to universal dominion has, ever since its first promulgation, been maintained with undeviating pertinacity, and is still strenuously insisted on by the Papacy, as its *indefeasible and divine right*, up to the present day! Take the following utterances, out of many others that might also have been adduced, in point.

Thus Pius V., in the year 1570, in his Bull against Queen Elizabeth, which he entitles, “*The Damnation and Excommunication of Elizabeth, Queen of England, and her adherents, with an addition of other punishments*,” &c., declares, “He that reigneth on high, to whom is given all power in heaven and in earth, committed one holy, catholic, and apostolic

Church (out of which there is no salvation) to one alone upon earth, namely, to Peter, the Prince of the Apostles, and to Peter’s successor, the Bishop of Rome, to be governed in fulness of power. Him alone he made Prince over all people and all Kingdoms, to pluck up, destroy, scatter, consume, plant, and build,” &c.

And then he declares that, “the pretended Queen of England, a slave of impiety,” “being a heretic and a favourer of heretics, and her adherents, in the matter aforesaid, to have incurred the sentence of Anathema, and to be cut off from the unity of the body of Christ.” And adds, “Moreover we do declare her to be deprived of her pretended title to this kingdom aforesaid, and of all dominions, dignity and privilege whatsoever.” “And we do command and interdict all and every the noblemen, subjects, people, and others aforesaid, that they presume not to obey her or her monitions, mandates, and laws; and those which shall do the contrary we do involve with the like sentence of Anathema.”¹

This Bull was renewed by Gregory III., May 13th, 1580, during the rebellion in Ireland, which had been fostered by one Sanders (in whose “*Anglican Schism*,” published by Burns and Oates, in 1877, will be found a translation of it,) and other Romish emissaries, sent over from the Foreign Romish Seminaries to promote rebellion in the Queen’s dominions; and was

¹ “*Corpus juris Canonici*,” tom. ii., p. 394. Paris, 1687.

¹ Magn. Bullar. Rom., tom. ii., p. 324, Lux. 1727.

again renewed by Sixtus V., in the year of the invasion of England by the Spanish Armada.

Again in the year 1585, the Bull of Sixtus V. against the "two sons of wrath," Henry, king of Navarre, and the Prince of Condé, declares: "*The authority given to St. Peter and his successors, by the immense power of the Eternal King, excels all the powers of earthly kings and princes. It passeth uncontrollable sentence upon them all. And if it find any of them resisting God's ordinance*" [*i.e.*, refusing to submit to Papal usurpation], "*it takes more severe vengeance on them, casting them from their thrones, however powerful they may be, and tumbling them down, to the lowest parts of the earth, as the ministers of usurping Lucifer.*"

And then he goes on to say, "We deprive them and their posterity for ever of their dominions and kingdoms." And "by the authority of these presents, we do absolve and set free all persons, as well jointly as severally, from any such oath, and from all duty whatsoever in regard of dominion, fealty, and obedience; and do charge and forbid all and everyone of them, that they do not dare to obey them, or any of their admonitions, laws and commands."¹

And this doctrine of the supreme and universal power of the Pope in all affairs, and over all persons, as history most conclusively proves, has not only been held and taught, but also *acted upon*, by the Papacy,

¹ Bulla Sixti V. contra Henr. Navarr. &c.

with deadly effect, most certainly from the time of Gregory VII., in 1030, up to the present day; and it is calculated that *no less than fifty millions of persons have been put to death for denying or resisting it!*—a number equal to more than ten times the present population of London! And that it is still held with the same undeviating pertinacity by the Papacy *in these days*, the history of our own times fully proves.

For, as Mr. Gladstone truly observes, in his "Vatican Decrees," "The Pope's infallibility, when he speaks *ex cathedrâ* on faith and morals, has been declared, with the assent of the Bishops of the Roman Church, to be an article of faith, binding on the conscience of every Christian; his claim to the obedience of his spiritual subjects has been declared in like manner without any practical limit or reserve; and his supremacy, without any reserve of civil rights, has been similarly affirmed to include everything which relates to the discipline and government of the Church throughout the world. And these doctrines, we now know on the highest authority, it is of necessity for salvation to believe."¹

While further on, he says, "It is well to remember, that this claim in respect of all things affecting the discipline and government of the Church, as well as faith and conduct, is lodged in open day by and in the reign of a Pontiff, who has condemned free speech, free writing, a free press, toleration of nonconformity,

¹ Page 32.

liberty of conscience, the study of civil and philosophical matters in independence of the Ecclesiastical authority, marriage unless sacramentally contracted, and the definition by the State of the civil rights (*jura*) of the Church; who has demanded for the Church, therefore, the title to define its own civil rights, together with a divine right to civil immunities, and a right to use physical force; and who has also proudly asserted that the Popes of the Middle Ages with their councils did not invade the rights of princes; as for example, Gregory VII., of the Emperor Henry IV.; Innocent III., of Raymond of Toulouse; Paul III., in deposing Henry VIII.; or Pius V., in performing the like pater noster office for Elizabeth."¹ And it should be borne in mind, that Rome holds that "those baptized by heretics, if they come to that age in which they can of themselves distinguish good from evil, *but adhere to the errors of their baptizer*, are to be repelled from the unity of the Church; *but they are not to be freed from its authority or its laws.*"²

Hence the late Pope, Pius IX., had the effrontery to parcel out this realm of England into Dioceses, *subject to the See of Rome*, under an Apostolical Letter or Bull, dated 29th September, 1850, wherein he called his nominees to his newly appointed dioceses, "Archbishops and Bishops of *England*." And it was under

¹ Pages 42, 43.

² Benedicti XIV., Bullarium, tom. iii., Constit. ii., lec. 13 and 14, vol. vii., p. 24, Mechliniæ, 1827.

this Decree, that *the Canon Law was once more introduced into England*; ¹ and that Nicholas Wiseman was appointed Cardinal, Archbishop of *Westminster*: who by virtue of this authority, immediately issued a Pastoral, in which *he* claimed to "*govern the Counties of Middlesex, Hertford and Essex, as Ordinary thereof, and those of Surrey, Sussex, Kent, Berks, and Hants, with the islands annexed, as Administrator, with ordinary jurisdiction.*"

And with a view of summarizing in a condensed form, *the actual claims of the Papacy, then formally made upon Great Britain, and her dependencies*, I think I cannot do better than here quote from "Cases of Conscience," by Pascal the younger: who, writing on this very subject, in 1853, thus expresses himself:—

"I. First, then, the individual in question [*i.e.*, Cardinal Wiseman] is, in this kingdom, the highest representative of St. Peter, or delegate of the Pope, in his spiritual character, '*in foro interiori.*' *He is the channel of Papal infallibility.*

"By virtue of this divine prerogative, '*the church*'—that is, *all Christendom*—'*is inviolably bound,*' not only '*to do what Pius IX. commands and not to do what he*

¹ This was *the very object* of this Apostolical Letter, or Bull, as Cardinal Wiseman himself informed us, in his "Appeal to the reason and good feeling of the English people on the subject of the Catholic Hierarchy" (Thomas Richardson and Son, 1850); wherein he says (p. 4), "*The Catholics must have a Hierarchy. THE CANON LAW IS INAPPLICABLE UNDER VICARS-APOSTOLIC.*" We shall see what the Canon Law is further on.

forbids, 'facere quod ille præcipit, non facere quod ille prohibet,' but 'TO BELIEVE THAT TO BE MORALLY GOOD WHICH HE COMMANDS, AND THAT MORALLY WICKED WHICH HE FORBIDS'—'tenetur (ecclesia), ne forte contra conscientiam agat, credere bonum esse quod ille præcipit, malum quod ille prohibet.'—BELLARM. *de Rom. Pontif.*, lib. iv., cap. 5, *De Decretis Morum*. And, be it observed, Bellarmine is propounding no new doctrine, no opinion of his own; *he is simply illustrating a first principle of Popery.*"

"II. Our Papal Governor is representative and delegate of St. Peter and the Pope in his SUPREME TEMPORAL JURISDICTION OVER CHRISTENDOM, 'summa potestas temporalis,' *ib.* v., 5. See also COUNCIL OF TRENT, §§ xv., xxii., xxiv., xxv.

"And in order more clearly to understand *the Papal pretensions* on this head, it must be remembered that pontifical jurisdiction, according to the Church of Rome, is threefold. First, of order, 'potestas ordinis,' for ordaining, &c.; second, of internal jurisdiction, 'altera jurisdictionis interioris, ad populum Christianum regendum in foro conscientiae,' for the government of the Christian world in the court of conscience; third, of temporal jurisdiction, for GOVERNING the Christian world outwardly, 'tertia ad eundem populum REGENDUM in foro exteriori.'"

"What, then, is this Right or power of external jurisdiction (the Sacrosanct Council of Trent has taken the wise precaution in proclaiming it, to command its exercise, in general, only when expedient),—what then

is this jurisdiction, by virtue of which priests hear confessions, and a legate GOVERNS in this 'remote region' of Christendom?

"It is THE TEMPORAL SUPREMACY OF CHRISTENDOM, 'Summa potestas Temporalis' (*ib.*, v. 5). The power of GOVERNING the Christian world with external jurisdiction, 'potestas quæ refertur ad REGENDUM populum Christianum in foro exteriori' (*ib.* iv. 22).

"In whom is this Supremacy vested?

"It is vested wholly and solely in the Pope, and derived from him to other bishops; otherwise, as Bellarmine observes, the Pope could neither take it away from a bishop nor modify the use of it (*ib.*, c. 24), which, yet, it is solemnly decreed by the Council of Trent and universally conceded that he has the right to do."

"How far does this Supremacy extend *de jure divino*?

"It extends to 'THE DISPOSING OF THE TEMPORAL POSSESSIONS OF ALL CHRISTIANS,' of the crown and sceptre of the sovereign, and the last penny of the beggar,—to the disposing of their lives in this world and of their sorrows in the dim, countless, but still temporal, ages of purgatory! 'Asserimus,' says Bellarmine, and he might well be bold when he was merely asserting what the Sacrosanct Council of Trent had taken for established, 'asserimus Pontificem ut Pontificem habere SUMMAM potestatem disponendi de temporalibus rebus omnium Christianorum' (*ib.*, v. 7).

"But from *rights*, as the Sacrosanct Council and Bellarmine well knew, there result *duties*. And it is from this Supremacy in temporals there devolves,

upon the Pope and his plenipotentiary delegates, THE DUTY, *whenever it is possible or expedient*, of COMPELLING all Christians, Kings as well as their subjects, 'to do what he commands and not to do what he forbids,'—
 'DEBET Pontifex omnibus Christianis, ergo ac regibus, ea jubere atque ad ea cogere ad quæ quilibet eorum secundum statum suum debent, etiam per excommunicationem ALIASQUE COMMODAS RATIONES' (ib., v. 7). And, exclaims triumphantly the venerable (for Rome has decreed to Bellarmine the first order of sainthood), Witness the example of Gregory VII., who deposed the Emperor Henry IV., and commanded another to be chosen in his stead; of Innocent III., who in like manner deposed Otho IV.; of Innocent IV., who deposed Frederic II., and gave the Lusitanian King a coadjutor to administer his realm; of Clement VI., who deposed Lewis IV.! and of eight other pontiffs, whom he names, with the instances of their dutifully sending poor kings adrift (ib., v. 8)! And he indignantly repugns the over-heavy, 'nimis gravis' accusation, that Rome has ever, *except from necessity*, tolerated, or now tolerates, an heretic upon any throne in Christendom!"

"And to come down to later authorities than those of Bellarmine and Clement VI., I shall conclude with one from a living Legate and one from a living Pope.

"Our venerated hierarchy and clergy, in the fulfilment of their duties, will inculcate the strict and religious duty of selecting as representatives of the people those men who are best fitted to support in the Im-

perial Parliament OUR RELIGIOUS RIGHTS!' *Address to the Catholics of the United Kingdom, signed, PAUL, ARCHBISHOP OF ARMAGH, PRIMATE OF ALL IRELAND.*

"What is understood by 'our RIGHTS'?"

"Let Pius IX. explain. In his dealings with a neighbouring kingdom that pontiff declares, in an allocation to the Cardinals of the Church of Rome, delivered in the same month and the same year (September, 1851), as the address quoted above, that 'HE HATH TAKEN THIS PRINCIPLE FOR BASIS, THAT THE CATHOLIC RELIGION, WITH ALL ITS RIGHTS, OUGHT TO BE EXCLUSIVELY DOMINANT, IN SUCH SORT THAT EVERY OTHER WORSHIP SHALL BE BANISHED AND INTERDICTED'!!

"In the same allocation the Pope explains, also, that by ecclesiastical LIBERTY is meant 'THE FREE EXERCISE OF THEIR PROPER EPISCOPAL JURISDICTION BY THE BISHOPS.' Now, the Sacrosanct Council of Trent has decreed, 'inviolably,' that this JURISDICTION reaches to civil officers, 'even though created by imperial or royal authority;' that it may be exercised over 'cleric or layman, by whatever dignity pre-eminent, be he EMPEROR or KING;' that it includes 'the RIGHT, if it be judged expedient, to proceed against all persons whatsoever, by means of pecuniary fines, by distress upon the goods or arrest of the person, and, if there be contumacy, by smiting with the sword of Anathema!!' (§ xxii., cc. x., xi.; § xxv. c. iii)."¹

¹ "Cases of Conscience." Appendix pp. 195—201.

Hence also, Cardinal Wiseman's successor, the late Cardinal Manning, who was also a nominee of the Pope, thus expressed himself:—"If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much, if I say that *we have* TO SUBJUGATE AND SUBDUE, TO CONQUER AND RULE, *an imperial race*; we have to do with a will which reigns throughout the world, as the will of old Rome reigned once; *we have* TO BEND OR BREAK *that will* which nations and kingdoms have found invincible and inflexible." "Were heresy CONQUERED IN ENGLAND, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God" [*i.e.*, Papal ascendancy] "must be gathered in its strength."¹

While on another occasion, he lyingly called his Master, the Pope, "*the supreme judge on earth, and director of the consciences of men*!—of the peasant that tills the field and the prince that sits on the throne; of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms!"—"the supreme JUDGE ON EARTH OF WHAT IS RIGHT AND WRONG"!!²

We see clearly then that these claims have never been relinquished by the Papacy; and that *they are intended to be put into tremendous force, should the*

¹ Sermon preached by Dr. Manning before the Synod of the Roman Catholic Hierarchy. Reported in *The Tablet*, of August 6th, 1859.

² Sermons on Ecclesiastical subjects, vol. iii., p. 97.

Papists ever again gain the ascendancy in these Kingdoms and in other Protestant countries, we have abundant testimony, not only from the Pope himself and his officials; but also from their advocates, Roman Catholic laymen, as well; of which take the two following utterances as examples:—

Thus Orestes A. Brownson, the great Papal Advocate in America, in the year 1855, said in his "Review," "There is in our judgment, but one valid defence of the Popes in their exercise of temporal authority in the middle ages over sovereigns, and that is, *that they possess it by Divine right*, or that the Pope holds that authority *by virtue of his commission from Jesus Christ*, as the successor of Peter, the Prince of the Apostles, and visible head of the Church. Any defence of them *on a lower ground* must, in our judgment, fail to meet the real points in the case, and is rather an evasion than a fair, honest, direct, and satisfactory reply!"¹ While in England, the Editor of the Romish paper, the *Rambler*, somewhere about the same time, wrote as follows:—"Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. *The very name of liberty*—except in the sense of a permission to do certain definite acts—*ought to be banished from the domain of religion*. It is neither more nor

¹ Quoted by Dr. Edward Beecher in his "Papal Conspiracy Exposed," Preface, p. ix.

less than a falsehood. *No man has a right to choose his religion.* None but an atheist can uphold the principles of religious liberty. Shall I, therefore, fall in with this abominable delusion? Shall I foster that *damnable doctrine*, that Socinianism, and Calvinism, and Anglicanism, and Judaism, are not every one of them *mortal sins like murder and adultery*? Shall I hold out hopes to my erring Protestant brother that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that *he has no more right to his religious views* than he has to my purse, or my house, or my life blood? No, *Catholicism is the most intolerant of creeds.* It is intolerance itself; for it is the truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity!"¹

For, as the Romish Bishop Kenrick said, as reported by the "Independent Irishman," in America, "*Heresy and unbelief*" [*i.e.*, disbelief in the lying assumptions of the Papacy,] "*are crimes; that is the whole of the matter.* And in Christian" [*i.e.*, Romish] "*countries, as in Italy and Spain for instance, where all the people are Catholic, and where the Catholic religion is an essential part of the law of the land, they will be punished as other crimes!*"² For "as the 'faithful' of

¹ Quoted by Dr. Edward Beecher, *ib.*, p. 85.

² *Ibid.*, p. 85. This Bishop Kenrick was, I believe, subsequently appointed by the Pope Archbishop of Baltimore, and he published an edition of the Douay Bible in 1847—1857; and to show the animus

the Church are thus separated wide from the unfaithful (all heretics are infidels),¹ so are they taught to cling more closely to the bond of common misbelief which unites them to Rome and to each other. Thefts, adulteries, murders, committed by the true believer, may be concealed, even at the expense of what we call perjury;² but the crime even of secret heresy, nay, even of suspected heresy, stands in another category. *Rome knows no horror like her horror of heresy.* And, next to heresy, *the highest of all sins in her catalogue, is THE VOLUNTARY TOLERATION OF AN HERETIC.* With an heretic all bonds are *de jure* broken; and it is

against Protestants in the notes attached to this Rhemish Testament, which was republished in Dublin in 1815, and in Cork in 1818, with the sanction of Dr. Troy, the titular Archbishop of Dublin, take the following as samples. On Matt. xiii. 29, 30, on the parable of the wheat and the tares, the commentators remark:—"The good must tolerate the evil when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to God's judgment in the latter day. Otherwise, when ill men, *be they heretics* or other malefactors, may be punished or suppressed without disturbance and hazard of the good, *they may and ought by public authority, either spiritual or temporal, to be chastised or executed.*" And on Rev. xvii. 6, "drunk with the blood":—"The Protestants foolishly expound it of Rome, *for that there they put heretics to death*, and allow of their punishment in other countries; but *their blood is not called the blood of saints*, no more than the blood of thieves, man-killers, and other malefactors, *for the shedding of which by order of justice no commonwealth shall answer.*" See Monthly Letter of Prot. All., July, 1881, 2744.

¹ "Infidelitas contraria ex triplici modo repugnandi fidei est triplex, scil. Paganismus, Judæismus, et Heresis."—Liguori, iii., 17.

² See Liguori, v., 265.

only by a cursed necessity that they may be submitted to *de facto*."¹

Hence as Rome holds, that heretics have no rights, she of course holds that no faith is to be kept with them. And so Innocent III. expressly states, that "Whoever are bound to those who have manifestly fallen into heresy by any compact, confirmed by any degree of strength whatever, let them know that they are absolved from all duty of fidelity, homage, and all kinds of obedience to them!"

And this is of course the reason why the Papacy holds that "confederations, or contracts, or leagues, and agreements made with heretics" [*i.e.*, with those who are not Papists,]—"or with schismatics, after they have become such, are unreasonable, unlawful, and of right to be regarded as not existing"—because outside the Papal confederation, they are held to have no rights. Hence Pope Urban, to silence the conscience of the Emperor Charles, for violating his safe-conduct to John Huss, the martyr, thus decrees, "Moreover, to avert dangers from the soul of the King and all others concerned, we utterly forbid them at all to regard such confederations, contracts, leagues, and agreements, or to suffer them to be regarded by others"!²

And, therefore, Simanca, a Spanish Romanist, who

¹ "Cases of Conscience," pp. 54-56, where he gives his authorities from Liguori, v., 249, 250, and others in proof.

² See this fully proved, and all the authorities given in Elliott's "Delineations of Romanism," pp. 570-73. See also Dr. Beecher's work before referred to, pp. 41-6.

was Bishop in Badajos, in the sixteenth century, in defending the proceedings of the Council of Constance against Huss, stoutly maintains, "that faith given to heretics is not to be kept; for, if faith is not to be kept with tyrants, pirates, and other public robbers, who slay the body, much less is it to be kept with obstinate heretics who slay the soul." "Rightly, therefore," says he, "were certain heretics consigned to lawful flames by the judgment of the grave Council of Constance, although their safety had been promised to them; and blessed Thomas" [*i.e.*, Aquinas] "the angelic Doctor!" likewise holds, that an intractable heretic is to be delivered up to the Judges, notwithstanding the faith and oath by which he may have bound a Catholic."¹ And the principle, on which Rome justifies such unrighteous conduct is, "that an unlawful promise is not to be fulfilled, and that an oath cannot bind to do what is iniquitous,"²—she of course holding all such opposition to her will so to be.

Now if all such pretensions and claims of the Papacy are utterly baseless, and are diametrically opposed to the teachings of the Divine Word, as they most assuredly are; since "the devil is a liar, and the father of it," and that "no lie is of the truth," it follows, as a necessary consequence, that the whole system of the Papacy cannot possibly be of God, but must of necessity be of the devil, and must originally have been

¹ Simanca, "De Catholicis Institutionibus," 1560.

² So Dr. Slavin in Appendix to the 8th Report of the Commissioners of Irish Education Inquiry, pp. 259, 260.

founded upon deceit and lies; as I shall in the next place proceed more particularly to show.

That the setting up of any one man *on earth*, as the *Representative* of the Saviour, is absolutely opposed to the teaching of the Divine Word, is manifest from the Scriptures: for our blessed Lord Himself, when condemning the Pharisees for their pride and arrogance, said to His disciples, (including Peter also,) "But be not *ye* called *Rabbi*: for one is your Master, even Christ; and *all ye* are *brethren*. And call *no man* your *father upon earth*; for one is your Father, which is in heaven. Neither be *ye* called *Masters*: for one is your Master, even Christ. But he that is greatest among you, shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."¹

As Rome has, therefore, for ages sanctioned lying and perjury, with a view of consolidating her false system, upon the principle that it is lawful to "do evil that good may come"—*her good* being her own aggrandisement—a principle which the Scriptures themselves absolutely condemn, by asserting that "the damnation" of those who act upon such principles "is just;"² this in itself forms the strongest presumptive evidence against her, that her power and authority must have been originally founded, as well as built up, upon the same system of deceit and fraud; as I shall now, therefore, proceed to show that it has.

¹ Matt. xxiii. 8—12.

² Rom. iii. 8.

II. Let me then in the next place briefly show, how her pretensions and claims were sought to be established.

That the Scriptures *themselves*, as I have already said, give no countenance whatever to her pretensions, is abundantly clear; indeed the main passage of *Scripture* upon which she falsely founds her claim to universal supremacy, was not even insisted upon as an indefeasible evidence of the fact, until the forged "Decretals," the composition of which Gieseler fixes between A.D. 829 and 845 in France, and ascribes them to Benedict Levita, of Metz. Du Pin, a Roman Catholic writer, says, they were first published by order of Autgarius, Bishop of Metz, about the year 836;¹ while Mosheim does not hesitate to regard the Popes themselves as their knowing and deliberate authors.²

The passage itself, as is well known, is Matt. xvi. 13—19, a passage which has no reference whatever to the Church of Rome: for the claim of the Pope of Rome, that *he* has the keys of the kingdom of heaven, and that they were committed to him by the Apostle Peter, whose successor he claims to be, is a lying assumption, which has no foundation whatever in the Word of God. And the Holy Ghost, speaking by the mouth of the Apostle Paul, in his Epistle to the Romans, anticipatively gives the Pope the lie

¹ See his "Eccles. Hist." vol. ii., pp. 303—305; vol. iii., p. 163.

² Du Pin, "Eccles. Writers," vol. i., p. 583, Dublin, 1723.

direct to his false assertion that Rome is "the *mother* and *mistress* of *all* churches," by solemnly warning the then Church of Rome, *not* to "boast against the branches;" because she "bore *not* the root, but the root" bore her; and that if she became "high-minded," she herself would be "cut off," aye, and that for ever;¹ for "strong is the Lord God, who will judge her."

It is quite true, indeed, that when "Simon Peter," in reply to the Lord's question, "But whom say ye that I am?" uttered that noble confession, "Thou art the Christ, the Son of the living God," our blessed Lord made him this promise, "I will give unto *thee* the keys of the kingdom of heaven:" but this had nothing whatever to do with the Church of Rome, for the promise was made to Peter *only*, and there is no proof whatever that Peter *ever* was at Rome!

What, then, was the meaning of the promise? In Isaiah xxii. 20—22, we find a promise made to "Eliakim, the son of Hilkiah:" "And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open."

Now the meaning of "Eliakim" is, "Whom God set up," *i.e.*, establishes; and he therefore here shadows forth Him of Whom it is written, "Jehovah possessed Me in the beginning of His way, before His works of old. I was *set up*," or anointed, *i.e.*, for the

office of Mediator, "from everlasting, from the beginning, or ever the earth was."¹ And so Jesus Himself tells us, in allusion to these Scriptures in Rev. iii. 7, "These things saith He that is holy, He that is true, He that *hath the key* of David, He that openeth, and no man shutteth; and shutteth and no man openeth." Hence Jesus Himself, as the "one Mediator between God and men," had committed to Him the keys of the kingdom of heaven, as He instructs us in John vi. 37—40, and other places.

These keys, then, were *two* at least, and our Lord gave them *both*, for a short time, to Peter, for the express purpose only of opening the door, in the first instance, into the kingdom; and, as a matter of *fact*, he *did* open it to both Jew and Gentile, as we shall see.

Christ tells us that *He Himself is the door*: "Verily, verily, I say unto you *I am the door* of the sheep." "I am the door; by Me if any man enter in he shall be saved, and shall go in and out and find pasture."² "I am the Way, *the Truth* and the Life; no man cometh unto the Father but by Me."³ This *door* indeed, is *one*; but like the door of the temple mentioned in Ezekiel, it had "*two leaves*,"⁴ with a separate key, likewise to each fold. And when our Lord "came unto His own and His own received Him not,"⁵ this door was closed both upon Jew and Gentile. Thus our Lord, in addressing the Pharisees and lawyers,

¹ Rom. xi. 18, 22.

¹ Prov. viii. 22, 23. ² John x. 7—9. ³ John xiv. 6.

⁴ Ezek. xli. 23, 24. ⁵ John i. 11.

says, "Woe unto you, lawyers! for ye have taken away *the key of knowledge*: ye entered not in yourselves, and them that were entering in ye hindered."¹

"But woe unto you, Scribes and Pharisees, hypocrites! for ye *shut up* the kingdom of heaven against men: for ye neither go in yourselves, neither suffer them that are entering to go in."² And Paul, in addressing a Gentile church, and referring to this time, says, "Wherefore remember . . . that *at that time*," *i.e.*, before the door was opened unto you, "Ye were *without Christ*, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."³

Now, it was to *Peter only* to whom Jesus, just for a moment for this purpose, as it were, gave the keys to open the door into the kingdom of heaven: and, as a matter of *fact* (as I have said) he *did* so open it, "to the *Jew first and also to the Gentile*."⁴ To the Jew he opened it by "the key of knowledge" of a crucified Redeemer: when, quickened by the Holy Ghost, carrying home the word spoken by him with power to their hearts, three thousand entered at once on the day of Pentecost, through "the door," Christ Himself, into the kingdom, as is recorded in Acts ii. 14—41. His Jewish prejudices, however, prevented him from acting with the same alacrity towards the Gentiles; and had it

¹ Luke xi. 52.

² Matt. xxiii. 3.

³ Eph. ii. 11, 12.

⁴ Rom. ii. 9.

not been for the immediate interposition of the Holy Ghost, although he had been thus especially singled out for this purpose, he would no doubt have neglected this part of the important office which had been committed to him. This was shown by his extreme reluctance to obey the command itself, by his "astonishment" at the result of his obedience, and by the fact that he afterwards actually apologised to "them that were of the circumcision" for having done that which the Lord Himself had expressly commanded Him to do.¹ Nevertheless, when the Lord's time came, Peter was compelled to obey; and as he spake the words, "to Him give all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins," "The Holy Ghost," Who could of course Himself *only unlock the door*, "fell on all them that heard the words;" and quickened by that Divine Spirit, Cornelius, the Gentile soldier, and his friends, entered through "the door," Christ, into the Kingdom.²

And now, "*the door of faith*" having also been "*opened unto the Gentiles*"³ our blessed Lord again took the keys into His own hands; and *He has them still*.⁴ Hence He says of His loved ones, "Behold, I have set before thee *an open door*, and *no man can shut it*, for thou hast a little strength, and hast kept My word, and hast not denied My name."⁵ And so Paul speaks, "*A great door and effectual is opened unto me*."⁶ And

¹ Acts x., xi. 1—18.

² Acts x. 43, 44.

³ Acts xiv. 27.

⁴ Rev. iii. 7.

⁵ Rev. iii. 8.

⁶ 1 Cor. xvi. 9.

again, even yet more pointedly, "When I came to Troas to preach Christ's Gospel a door was opened unto me of the Lord."¹ And so he entreats the Colossians to pray for himself and his fellow labourers, "That God would open unto us a door of utterance to speak the mystery of Christ."²

These Scriptures, then, fully open out the meaning of our Lord's promise to Peter, as recorded in Matt. xvi. 19; and not only show us that that promise has long since been fulfilled, but prove, likewise, that the Pope, in now claiming it as his, is a lying "deceiver, and an Antichrist."³

In the early ages of the Church, history clearly shows that the several churches were entirely independent of each other; and that no appeal was ever thought of from one to another—the Bishop of Rome not even then so much as dreaming of any pre-eminence over others.⁴ Indeed Pope Gregory, called the Great, long after in a letter from Rome, in A.D. 590, thus wrote:—"This I declare with confidence, that whoever designates himself universal priest, or

¹ 2 Cor. ii. 12.

² Col. iv. 3.

³ John ii. 7. Although Paul was the Apostle of the Gentiles, and received his commission from the Lord to preach to them on his conversion (Acts ix. 15; xxvi. 17, 18), yet as this key had also been committed to Peter, he it was who was employed by the Lord in the first instance to open the door to them, as he says in Acts xv. 7; and it is only said that the Gentiles had also received the Word of God, after Peter's visit to Cornelius (Acts xi. 1).

See also and compare Acts ix. 22, with Acts xxii. 17—21.

⁴ Mosheim's "Ecclesiastical History," vol. i., 177.

in the pride of his heart, consents to be so called, is the forerunner of Anti-Christ."¹

The idea of an appeal to a Synod, or Council,² was at length introduced; but even after this, the idea of a universal appeal to the Bishop of Rome was utterly repudiated.³ Nay, by the first General Council, which was held at Nice, A.D. 325, and was called by the Emperor Constantine, and not by the Bishop of Rome, it was absolutely and definitively forbidden; for that Council "determined, that the metropolitan bishops, in their respective provinces, should have the same power and authority that the Bishop of Rome exercised over the subarbarian churches and countries."⁴ The same unerring testimony of history likewise as clearly and conclusively shows that the Popes only obtained their subsequent power and authority by the most shameful and abominable forgeries!

Let me instance a few of these forgeries only, by way of example and illustration, a more detailed list of which will be found in Appendix A. By the 5th Canon of the Council of Nice, all Ecclesiastical causes were, as we have seen, to be finally decided in each province by a provincial synod: but Julius, who was Bishop of Rome from A.D. 337 to A.D. 352, subsequently

¹ Greg. Max. Ep. lib. vi., ep. 30.

² It was called a "Synod" by the Greeks, and a "Council" by the Latins.

³ Mosheim, "Eccl. Hist.," vol. i., 353.

⁴ *Ibid.*, vol. i., 416.

called a small *provincial* Council convened in Sardica, the metropolis of Dacia, in Illyricum, in which *he* introduced and authorised the practice of appealing to the Bishop of Rome: but this Council having, of course, no authority to repeal the canons of a General Council, Celestine, who was Bishop of Rome from A.D. 422 to A.D. 432, had the audacity to endeavour to palm it off *as a General Council* upon a Council of African Bishops, who, however, subsequently detected the imposition, and severely rebuked Celestine's successor in consequence, for such unprincipled conduct.¹

Mosheim says, that "the fourth Canon of" this "Council, held at Sardis in the year 347, is considered, by the votaries of the Roman Pontiff, as the principal step to his sovereignty in the Church:"² but, as he thinks, with but little reason. Nevertheless, there can be no doubt that *it paved the way* for the subsequent forgeries, by which *the Popes* attained the object Celestine had then in view.

Now as the Council of Constantinople had "conferred upon its Bishops a place among the first rulers of the Christian Church; and, by the 28th Canon of the Council held at Chalcedon in the year 451, it was resolved that the same rights and honours, which had been conferred upon the Bishop of Rome, were due to the Bishop of Constantinople, *on account of the equal*

¹ Beecher's "Papal Conspiracy Exposed," p. 206. See also Elliott's "Delineations of Romanism," pp. 687—690; where he gives his authorities.

² "Eccl. Hist.," vol. i., 353, 354.

dignity and lustre of the two cities, in which these prelates exercised their authority;"¹ other forgeries were perpetrated from time to time by the Bishops of Rome, with a view of establishing their exclusive claim to universal supremacy. As it would, however, be tedious as well as unnecessary for me to enumerate even a tithe of them,² I shall content myself with noticing only two more, the forged grant of Constantine and the Decretals: as these might be said to have laid the foundation, and consolidated the basis, of the entire lying system of the Papacy.

Dr. Edward Beecher, of Boston, U.S.A., in his work before referred to, has truly said, that the design of these forgeries was:—

1. "To make plain the establishment of Peter's See at Rome, and the transmission of his power to the popes, and what that power was.

2. "To establish, and defend, and increase the power of the bishops against the laity, and to shield them from all attacks.

3. "Above all, to make the pope the great centre of the whole system—investing him with a plenitude of power, legislative and judicial.

4. "To give him independence of all temporal powers by the use of an earlier forgery in the name of Constantine."³

¹ Mosheim's "Ecclesiastical History," vol. ii., 22, 23.

² See Appendix A.

³ "Papal Conspiracy," &c., p. 211.

These were called "Decretals," and they were forged in the name of Clement, spoken of by Paul; and are to be found in the first volume of Councils, by Severinus Binius, published at Cologne in 1618, authenticated by a special bull of Pope Paul V., sanctioned and patronised by the Emperor of Germany, doubly approved and licensed by the Romish censors of the press; and they were put forth *as the decisions of God, and were commanded to be received and obeyed on penalty of eternal damnation!*

In the forged grant of Constantine, he is said to have given "to Pope Sylvester and his See all glory, all dignity, all imperial power; also the palace of the Lateran, all imperial vestments, and the imperial dignity;" and further, "that *the Papal Supremacy* may not be degraded, but *may excel in honour and power all earthly authority*, we give and grant," says this forged document, "not only our palace as before-said, but the city of Rome, and all the provinces, places and cities of Italy and of the Western regions, to the aforesaid blessed Pope Sylvester, *universal bishop*, and to his successors in the papal authority and power"!

Now these Decretals were actually believed, and acted upon, for eight long centuries; and they form the very basis of the present Canon law of Rome: neither was their spuriousness fully exposed until the time of the Reformation. Mosheim calls them "fictitious supports of the papal dignity;" says that they "deserve chiefly to be stigmatised;" and that "there is just reason to imagine, that these Decretals, and various

other acts, such as the grants of Charlemagne and Louis the Meek, *were forged with the knowledge and consent of the Roman pontiffs*, since it is utterly incredible, that these pontiffs should, for many ages, have *constantly appealed, in support of their pretended rights and privileges*, to acts and records that were only the fictions of private persons, and should, *with such weak arms*, have stood out against kings, princes, councils, and bishops who were unwilling to receive their yoke."¹ And he says, that in the 13th century, "Raimond of Pennafort, a native of Barcelona," made a "collection of the Decretals in five books, which he undertook *at the desire of Gregory IX.*, and which has since been honoured with the name of that pontiff, *who ordered it to be added to the Decretals of Gratian*, and to be read in all the European colleges."² "Towards the conclusion of this century," he also says, that "Boniface VIII. had a new collection made, which was entitled *The Sixth Book of Decretals*, because it was added to the five already mentioned."³

And he adds in a note, "Besides the authors of the *Centuriæ Magdeburgenses* and other writers, the learned Blondel has demonstrated, in an ample and satisfactory manner, *the spuriousness of the Decretals*, in his *Pseudo-*

¹ "Ecclesiastical History," vol. ii., 305, 306.

² Gerh. a Mastricht, *Historia juris Ecclesiastici*, Sect. 353, p. 384, Jo. Chiflet, *De juris utriusque Architectis*, Cap. vi., p. 60. Echard et Quietif, *Scriptores Dominici*, tom. i., p. 106. *Acta Sanctor. Antwerp*, tom. i., *Januarii ad. d. vii.*, p. 404.

³ Eccl. Hist., vol. iii., 163.

Isidorus et Turrianus vapulantes; and in our time the cheat is acknowledged even by the Roman Catholics, at least by such of them as are possessed of any tolerable degree of judgment and impartiality. See Bendeus' *Isagoge in Theologiam*, tom. ii., p. 762; as also Petr. Constantius' *Prolegom. ad Epistolas Pontificum*, tom. i. p. 130; and a *Dissertation* of Fleury, prefixed to the sixteenth volume of his *Ecclesiastical History*.¹

Indeed amongst those who acknowledge the fact may also be mentioned, Du Pin, Doctor of the University of Paris; the learned Jesuits, Labbe and Cossart, who also state that the following other persons had arrived at the same conclusion, *i.e.*, "Cardinals Baronius, Bellarmine, and Perron; Contius, Antonius Augustinus, Lorinus, Sirmond, and many others."² And as the whole lying system of the Papacy is absolutely built up upon these forgeries, it is manifest that it must of necessity have been founded wholly upon deceit and fraud.

So generally, however, had these Decretals been received as authentic throughout Christendom, that it is well known that Luther, even for some time after his conversion, stood in awe of them; but when fully convinced of their lying origin, he burnt them among other forgeries of the Popes, together with the Canon law also, and the Pope's Bull, at Wittemberg on the celebrated 10th of December, 1517; and as the "De-

¹ Eccl. Hist., vol. ii., p. 306.

² Labbe and Cossart, vol. i., p. 78.

cretals"—were first consumed, he held up the Pope's Bull and said, "Since thou hast vexed the Holy One of the Lord, may everlasting fire vex and consume thee!" and he then flung it into the flames.

It was the discovery of these *forgeries* that fully and finally snapt the tie which held him and others to the See of Rome; and it is the belief in their *genuineness* that still holds millions as *willing* subjects to it still. Let such men, however, but be enlightened by the Divine Word, and be fully convinced of the lying claims and assumptions of the Papacy, and the chain *which* holds them captive to it will be broken likewise. For as Pierce Connelly, in his "Letter to the Earl of Shrewsbury," truly says, "I became a Roman Catholic wholly and solely on the ground of there being amongst men a living infallible interpreter of the mind of God, with Divine jurisdiction, and with authority to enforce submission to it. Well do I remember the elaborate argument of one of the most distinguished—if not the most distinguished—of the canonists of Rome, *which* convinced me of the right and duty of Papal persecution. And I defy any honest man of ordinary capacity to resist the argument, if he once acknowledge the lowest pretensions of the Papal Church." "From the moment that I accepted infallibility and a visible supreme headship over Christendom, I frankly and deliberately gave up my reason, or at least, in all matters of faith and discipline, solemnly purposed to renounce it. From that moment I never examined one single doctrine of the Church of Rome with any other view than to be

able to defend it against heretics and other 'infidels.' And I not only gave up myself, body and spirit, but, God forgive me! I gave up all that was entrusted to me, all that was dear to me, to my new obedience."¹

And what did he say after the Satanic spell had been broken? He calls the Pope himself, "the great FALSE PROPHET of the West;" and he says, "It is hardly possible to make up the sum of gratitude that is due to those, who, under God, set England free. Whatever may be said of unwise, cruel, wicked measures, the policy of the English Reformation was not cruel, nor wicked, nor unwise. It was simply honest. It was made in earnest, and saved the Anglo-Saxon race, and put the only effectual drag on tyranny. Were it not for the Protestant monarchy of England, *Christendom of to-day would be the Christendom of the middle ages; burning heretics would be a holy-day amusement for every city-populace, and ostentatious concubinage would be, in Europe, as it is in Mexico, and parts of South America, a grateful and respected promise of moderation in the clergy*"!²

This was written in 1852. Alas! what would he have said, had he lived to see the progress of the See of Rome, towards supremacy in these kingdoms since that time, and the marvellous spread of its delusions among the supine and blinded peoples of these degenerate days!

¹ "Reasons for abjuring allegiance to the See of Rome," pp. 4, 5.

² Ibid., pp. 23, 24.

In this rapid sketch, I have, of course, given but a mere glimpse of a vast subject; but I trust I have said enough to "warn the unwary," as well as to open the eyes of many to the lying nature, as well as the deadly evil, of the system itself.¹

III. And now I must (again as briefly as the nature of the subject will admit) set forth some of the means by which the Papacy has sought, and still seeks, to consolidate and extend its supremacy and dominion in the earth. And in so doing, I shall chiefly note the results attained with this object in view, without here noticing how, or when, they were respectively brought about.

At the head of the system is of course the Pope himself, falsely claiming to stand and rule in the place of the ever-blessed God; and, with lying effrontery, daring even to assert that he possesses the attribute of infallibility! Nay, the late Pope Pius IX., as recorded in the newspapers at the time, in a Conclave at Rome, unblushingly usurped the place of Christ Himself, and said, "*I am the way, and the truth, and the life: no man cometh unto the Father, but by me*"! Conceive, then, the tremendous power and influence wielded by such an one over the many millions who believe in him, and suppose that all spiritual influence emanates directly from himself; and that there can be no salvation but by union with the See of Rome, of

¹ For a fuller list of Rome's forgeries, see Appendix A.

which he is supposed to be the energizing and vital head, and that all who are disconnected therewith are eternally damned!

Next in order come the Cardinals and Bishops, his creatures, who are bound to him by the most solemn of oaths, in which occur, amongst others, the following asseverations:—"I, N., elect of the Church of N., from henceforward *will be faithful and obedient to St. Peter the apostle, and to the holy Roman Church; and to our Lord the Lord N., Pope N., and to his successors canonically coming in.* . . . I will help them to defend and keep the Roman Papacy and the royalties of St. Peter, saving my order, against all men. . . . *The rights, honours, privileges, and authority of the holy Roman Church, of our lord the pope, and his foresaid successors, I will endeavour to preserve, defend, INCREASE, AND ADVANCE.* . . . The rules of the holy fathers, *the apostolic decrees, ordinances, or disposals, reservations, provisions, and mandates, I will observe with all my might and cause to be observed by others.* [HERETICKS, SCHISMATICS, and rebels to our lord or his foresaid successors, I WILL TO MY UTMOST POWER PERSECUTE AND MAKE WAR WITH.]¹ . . . So help me God and these holy Gospels of God."

¹ I am aware that the clause inserted in brackets, which forms a part of the original oath, and which is still retained in the oath of the Continental Bishops, was struck out, some time previous to the passing of the Catholic Emancipation Act, from the form in use by the Irish Archbishops and Bishops; but this was a mere blind: for

This oath, it will be seen, regards the Pope as an absolute monarch, and every Bishop, as his sworn vassal; and as all the Bishops, by their vow of celibacy, have no family ties, and are thus linked, and bound hand and foot to the Papacy alone; conceive again the enormous additional power and authority thus wielded on behalf of the system, by all these thousands of its zealous adherents, thus scattered over the face of the earth!

Each Bishop is, of course, under the Pope, a lord in his own diocese; and he has under him a mighty army of priests, who are also subjected to him, as he himself is subjected to the Pope: so that the whole system forms one compact and all-pervading government, the rule of which is absolute obedience to the central power, and its agents in regular subordination; and whose ceaseless aim is to enslave mankind, by bringing them under the sway and dominion of the Papacy!

With this object in view, and that the priests might have no other tie, than that which binds them to the See of Rome, they are "forbidden to marry"; and by the laws of the Papacy, and the Satanic trammels with which they are fettered by the system itself, they become bound to it, body, soul and spirit, and are thus made willing agents in farthering and carrying out its

the late Dr. Cumming found it intact among some documents in the possession of a Romish official; and the Lignorians themselves have now taught us how to distinguish between what is *open* and what is *secret*!

malevolent designs.¹ How vast then the additional influence and power thus acquired by their means!

To these priests the whole body of the laity, so-called, are placed in abject subjection, just as the priests themselves are subjected to the Bishops, and the Bishops to the Pope; only in the case of the laity, under a far deeper and more degrading bondage. And to enable these priests the more successfully to exercise this power, it is held, and falsely taught by the Papacy, that they are invested with it, by virtue of their union with their earthly head, *by God Himself*; and that they also, in their measure, as members of the body, also stand towards the people *in the place of God*!

Thus, by virtue of their so-called Apostolical succession, they are supposed to have the sole and exclusive power of regenerating infants in *their* so-called baptism: although the Word of God expressly states, that the regenerate, or "sons of God," are those only "that believe on His Name;" and that *they* "were born, not of blood," or through natural ancestral descent, "nor of the will of the flesh," nor through any effort of the "natural man" himself, "nor of the will of man," nor by virtue of any human instrumentality whatever, either *Ecclesiastical* or otherwise, "but of God" alone.²

These priests are also supposed to be invested with

¹ As an illustration of the difficulty which any priest, convinced of the errors of the system, has in freeing himself from its trammels, take the recent case of the Rev. Thomas Connellan, in Ireland.

² John i., 12, 13.

the *miraculous power*, whenever they choose, through a certain ceremony, of transforming a piece of bread into the very body itself of the Lord Jesus Christ, as well as a certain portion of wine into His blood; and the Papacy not only holds and teaches that, after consecration, "the body and blood," as well as "the soul and Divinity" of the Lord Himself, are present in the Eucharist—there being therein an acted *transubstantiation* of the element *into* blood, and yet that it is an *unbloody* sacrifice!—but it also *commands* not only the priest himself to kneel and *adore* this so-called sacrament, and to say, just before he puts the broken pieces of the host into his mouth, with awful mockery, "Lord, I am not worthy that *Thou* shouldst enter *under my roof*;"¹ but it obliges the people, *under pain of eternal damnation to worship and adore it likewise, as the very Lord of Hosts Himself*! Moreover, as Rome teaches, not only that the wafer is to be adored, but that *intention* in the priest is absolutely essential to consecration, otherwise the sacrament is not made; it follows, that if the priest lack intention, act deceitfully, forget to consecrate, or may be careless in the consecration, then in any, or all, of these cases *there is no sacrament*, and according, therefore, to Rome's own teaching, her worshippers in all such cases *must of necessity be idolaters*!

These are called by Rome herself "*defects in the Mass*," and she enumerates no less than 100 of such

¹ "Missale Romanum."

defects!¹ And if it were true, (as there can be no doubt that it was,) what Blanco White, who was for ten years Chaplain to the King of Spain, said of the 2,000 bishops and priests who attended that Court in his day, that not one had any belief in Christianity; and even the concealed Jews were wont to excuse themselves by saying, "we are merely acting a part at the altar, as we would at any other stage," then *none* of these priests *could* have had any *intention* to consecrate; and *all* their deluded votaries must, therefore, have been, *according to Rome's own showing*, (as we of course know that they must have been in *any* case,) *absolute idolaters*!

And as a still further, and far more reaching, means of extending and consolidating their power and influence over their deluded votaries, the Papacy places the priest as the mediator between the souls of the people and God, instead of the Lord Jesus Christ, by teaching that the priest has the exclusive power of removing the obstacles which stand in the way of a participation in the mysterious grace of God, by conferring upon him the supposed power of alone absolving the people from their sins! But this absolution which he is thus authorised to grant, is charged with certain conditions, the chief of which is confession of his sins by the penitent himself to the priest; which thus gives the priests the entire ruling and direction of con-

¹ "Missale Romanum." "De defectibus in celebratione Missarum Occurrentibus."

sciences, and thereby enables them to exercise unbounded influence over all classes of the community—an influence which they of course exert, and which by the laws of the Papacy itself *they are bound to exert*, for the sole aggrandizement of the Papacy itself!¹

That I have not maligned the Papacy in the preceding observations, the following authoritative extracts, (which might be greatly extended,) taken from the Council of Trent, (a Council which was called for the express purpose of opposing the Reformation,) and from the creed of Pope Pius IV., will show.

Thus the Council of Trent teaches:—

"Touching Baptism.

"If any one shall say, *that in the Romish Church, which is the mother and mistress of all churches*, there is not the *true* doctrine concerning the sacrament of baptism; let him be anathema." Ses. vii., Canon iii.

"If any one shall say, that baptism is free, that is, *not necessary to salvation*, let him be anathema." Ib., Can. v.

Again, in the Catechism of that Council occur the following questions:

¹ Du Thou, a Roman Catholic historian, in vol. xii. of his History, says that the Jesuits were expelled from Venice in 1606, in consequence of "the Senate having discovered that the Jesuits *having availed themselves of the office of confession* TO DISCOVER THE SECRETS OF FAMILIES, and the talents and dispositions of individuals, that by the same process THEY KNEW THE STRENGTH, RESOURCES, AND SECRETS OF THE STATE, an account of which they sent every six months to their General by a Provincial or Visitor."

"*Infants receive spiritual grace in baptism.*"

"That infants, when baptised, receive the mysterious gifts of faith, it is not lawful to doubt; not that they believe by the assent of their own mind, but because they are protected by the faith of their parents, *if their parents be of the faithful*" (i.e., Romanists), "if not (to use the words of St. Augustine), by that of the universal society of saints."—Question xxxii.

"*The Baptism of children should not be delayed.*"

"But the faithful are earnestly to be exhorted to take care that their children be brought to the Church as soon as it can be done without danger, and baptised with solemn ceremonies; *for as no other means of salvation remains for infant children except baptism*, it is easy to comprehend the enormity of the guilt under which they lay themselves, who suffer them *to be deprived of the grace of the Sacrament* longer than necessity may require."—Question xxxiii.

Again the Council of Trent teaches:—

"Touching the sacrifice of the mass.

"Canon I.—If any one shall say, that in the mass *a true and proper sacrifice* is not offered to God; or, that to be offered is nothing else but that Christ is given unto us to eat; let him be anathema."

"Canon II.—If any one shall say, that by these words, *Do this in remembrance of me*, Christ did not institute the apostles priests; or, did not ordain that they, and other priests *should offer His own body and blood*, let him be anathema."

"Canon III.—If any one shall say, that the sacrifice

of the mass is only a sacrifice of praise and of thanksgiving; or, that it is a bare commemoration of the sacrifice offered on the cross, but *not a propitiatory sacrifice*; or, that it avails him only who receiveth; and that it ought not to be offered for the living and the dead for sins, punishments, satisfactions, and other necessities; let him be anathema."—Session xxii.

"On the sacrament of orders.

"Canon I.—If any man shall say, that there is not in the New Testament *a visible and external priesthood*; or that there is not any *power of consecrating and offering the true body and blood of the Lord, and of remitting and retaining sins*; but only an office and bare ministry of preaching the Gospel; or that those who do not preach are not priests at all; let him be anathema."

"Canon III.—If any one shall say, that orders, or sacred ordination is not truly and properly a sacrament instituted by Christ the Lord; . . . let him be anathema."

"Canon IV.—If any one shall say, that by sacred ordination the Holy Ghost is not given; and that the Bishops do vainly say, *Receive ye the Holy Ghost*; . . . or, that he who has been once a priest, can again become a layman; let him be anathema."—Ses. xxiii.

"On the most holy sacrament of penance.

"Canon I.—If any one shall say, that in the Catholic Church penance is not truly and properly a sacrament, instituted by Christ our Lord for reconciling the faith-

ful unto God, as often as they fall into sin after baptism; let him be anathema."

"Canon VI.—If any one shall deny, either that sacramental confession was instituted, *or is necessary unto salvation, of divine right*; or shall say, that the manner of confessing secretly to a priest alone, which the Catholic Church hath ever observed from the beginning and doth observe, is alien from the institution and command of Christ; let him be anathema."

"Canon VII.—If any one shall say, that, in the sacrament of Penance, it is not, *of divine right, necessary unto the remission of sins, to confess all and individually the deadly sins*, the memory of which, after due and diligent previous meditation is held, *even those which are secret*. . . . as also the circumstances which change the species of a sin; . . . or finally, that it is not lawful to confess venial sins; let him be anathema."

"Canon VIII.—If any one shall say, that the confession of all sins, such as the Church observes, is impossible, and is a human tradition, to be abolished by the pious; or that all and each of the faithful of Christ, of either sex, are *not obliged* thereunto once a year, according to the constitution of the great Council of Lateran. . . .; let him be anathema."

"Canon IX.—If any one shall say, that the sacramental absolution of the priest is not a *judicial act*; . . . or saith that the confession of the penitent is *not required, in order that the priest may absolve him*; let him be anathema."

"Canon XV.—If any one shall say, that the keys are given to the Church, only to *loose*, not also to *bind*; and that, therefore, priests, when they impose punishments on those who confess, act contrary to the end designed by the keys, and contrary to the institution of Christ; . . . let him be anathema."—Ses. xiv.

And in the Creed of Pope Pius IV., occur the following asseverations.

"13. I acknowledge the holy Catholic and apostolical Roman Church, *the mother and mistress of all churches*; and I promise and swear true obedience to the Roman Bishop, the successor of St. Peter, the prince of the Apostles, and vicar of Jesus Christ.

"14. I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred Canons, and general Councils, *and particularly by the holy Council of Trent*; and likewise I also condemn, reject and anathematize all things contrary thereto, and all heresies whatsoever, *condemned, rejected, and anathematized by the Church*.

"15. This true Catholic faith out of which none can be saved, which I now freely profess, and truly hold, I, N., promise, vow, and swear most constantly to hold and profess the same whole and entire, with God's assistance to the end of my life: and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to my care, by virtue of my office. So help me God, and these holy Gospels of God."

Such then are a few of the binding precepts upon the bond slaves of Rome; and it is easy to see how immense must thus be the power and authority exercised by the Bishops and Priests over those who put their trust in them; and that they have uniformly and persistently acted up to, and fully *exercised these powers*, history abundantly proves; and indeed when the civil power, alarmed at their intolerant arrogance and usurpations, has at any time sought to curb their authority, they have invariably risen up in fury against it, and resisted it.

Take the following, as a choice specimen in point, from a German newspaper which was published in that country in January, 1872, which says, "Pastor Kinzelmann, of Gestartz, in Allgau, has, in a sermon delivered to his congregation, given the most brilliant proofs of the height to which the impudence and blasphemy of pious hypocrisy and jesuitdom can rise. One sentence will suffice. '*We clergy stand as high above governments, above emperors, kings, and princes as the heaven above the earth.* The kings and princes of this earth are as inferior to us priests as lead is to the most refined gold. *Angels are far inferior to us priests, FOR WE CAN, IN GOD'S STEAD, FORGIVE SINS, which neither angels nor archangels could ever do. We are above the mother of God, because she has borne Christ only once, WHILE WE PRIESTS CAN PRODUCE AND CREATE HIM DAILY. In short, we priests are, in some degree, ABOVE GOD, for He must be at our service at all times and in all places, AND, AT OUR COMMAND, at the Consecration of the Mass, descend from heaven.*

God has certainly created the world with the words 'Let there be,' BUT WE PRIESTS CREATE GOD HIMSELF WITH THREE WORDS! Therefore, in days when faith and Christianity still existed, [*i.e.*, in the palmy days of Popery, in the dark ages,] the clergy was held in the highest honour; the people and even emperors and kings prostrated themselves to the earth before them, and kissed the ground on which they had set their foot, but now one dares to persecute the priest on the part of the Government, and create laws which threaten *the zealous priest loyal to his faith* with imprisonment in a fortress?"¹

Now as all the Ecclesiastical laws of the Papacy are founded upon the false assumption, that the Pope is the Vicar of Jesus Christ, they have of course no binding authority whatever upon consciences; and being utterly opposed to the teaching of Scripture, all loyal disciples of the Lord Jesus Christ, must necessarily be bound in conscience to oppose and resist them even unto death.

And is it not amazing, after history has furnished such overwhelming testimony against the so-called

¹ This extract is taken from the *London Record*, of January 31st, 1872; and it was sent to the editor of that paper by "An Old Subscriber," who thus writes:—"Will you allow me to send you the following, translated from a German newspaper. I think you will agree with me that the preacher said nothing more than what his Church authorizes him to do, and expects him and all her adherents to believe, with only this difference, that *its teaching was never so clearly defined before!*" The sermon seems to have been preached in consequence of Prince Bismarck's then opposition to the Jesuits.

Church of Rome, that there should still be found in these days so many educated and otherwise intelligent persons among professing Protestants, who can for a moment suppose that such a system could be otherwise than evil in itself, and, therefore, productive of evil; and who can see its fearful advancement towards supremacy in these kingdoms, as well as throughout the world, without apprehension and dismay! Has not our blessed Lord solemnly warned us to "beware of false prophets, which come to you," says He, "in sheep's clothing, but inwardly they are ravening wolves"? "Ye shall know them *by their fruits*. Do men gather grapes of thorns, or figs of thistles? Even so every *good* tree bringeth forth *good fruit*; but a *corrupt* tree bringeth forth *evil fruit*. A *good* tree cannot bring forth *evil fruit*, neither can a *corrupt* tree bring forth *good fruit*." As well might you say that the Arabs, who make cruel raids by fire and sword upon the African tribes, for the purpose of kidnapping them and selling them into slavery, were godly and benevolent persons, whose sole object was to lead these degraded people into light and liberty, by introducing them into the blessings of civilization! as to say that the sole object of the Papacy, in its ceaseless effort to bring all mankind under its iron yoke of spiritual despotism, has only been employed (as it lyingly asserts that it has) to bring them out of darkness into light, and out of bondage into liberty! No:

¹ Mat. vii., 15—18.

the whole system of the Papacy is nothing more nor less than *a vast trading Corporation, founded upon forgery, and persistently carried on by deceit and fraud; which uses religion as a stalking-horse for the carrying out of its nefarious designs*; and employs its vast and complicated machinery for the sole purpose of its own power and aggrandizement!

And is it not notorious, that the system has been used in the whole course of its history, as a means of accumulating immense sums of money, in return for its bestowal of those spiritual graces, of which it lyingly claims that it has the sole monopoly? To enumerate the various devices by which the Papacy has sought to aggrandize itself at the expense of its deluded votaries would be impossible in a brief Treatise like this; and I will, therefore, only refer to a few of them by way of illustration and example.

Take the case of "Purgatory," which the Church of England, in her 22nd article of Religion, rightly calls "a fond thing vainly invented, and grounded upon no warranty of Scripture;" and that of "the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt;" and which she also rightly characterizes, in her 31st Article, as "blasphemous fables, and dangerous deceits." And how many millions upon millions of money have been, thus for hundreds of years, swindled out of the people, by these means!

Take again the case of Indulgences, the scandalous

traffic in which just previous to the Reformation, roused even the Roman Catholics of that day to protest against its abominations, and was one means of stirring up the spirit of Luther to oppose the Papacy; when horrified at the blasphemous utterances of the monk Tetzels, he cried out with pious indignation, "God help me, but I will knock a hole in your drum!" which indeed, under God, he did, and to some purpose. And to show *the trading nature of this traffic*, and that it is still carried on in our own days, I will here give some extracts from the second part of a Tract, published in France some years ago by N. Roussel, a French pastor, of unblemished reputation, entitled "*La Religion d'argent*;" or, "*The Religion of Money*;" in which he says:—"Reader, do you know a tract wherein it is proved, that in the Catholic Church everything is *sold*, whilst in the Gospel everything is *given*; and that thus, the religion of the Pope and the religion of Jesus Christ, are the two religions the most opposed that can be in the world? Whether or no; this is the second part, which may very well be read the first."

And he then proceeds to lay before his readers the following "*facts*." "The travelling agent of the *Correspondent General for the Catholic Apostolic Agency in France*, whose central seat is at Rome, having sold for a certain sum some articles of his to several abbés, and not being able to procure payment, came one day in the past year to a friend of mine, to consult him on the means to be taken in order to

procure justice, and gave to him at the same time the circular which that friend passed on to me, and which I now submit to the reader without any other preamble. For let me say it once more, *nothing here is fictitious*. I confine myself to a pure and simple statement of facts. This then is that mysterious circular, addressed to the clergy, copied word for word, and accompanied by some reflections of my own"—a portion only of which, however, I shall here have space to transcribe.

"AGENCY OF THE CATHOLIC APOSTOLATE ESTABLISHED AT ROME, FOR THE CARRYING ON OF ALL KINDS OF ECCLESIASTICAL AFFAIRS. (See the " <i>Gazette du Midi</i> ," for the 15th Oct., 1833.)	GENERAL CORRESPONDENCE. CIRCULAR TO THE CLERGY OF FRANCE.
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"THE FEES WILL NOT BE PAID UNTIL AFTER THE RECEPTION OF THE PIECES.

"Sir, it suffices that a work tends to the glory of God, to the edification of the faithful, and to the increase of the respect which is due to the Holy See, to which *the Church of France clings by its very lowest bowels*, to be certain that it will be hailed by the French clergy, whose zeal will secure its success.'

"A delicious style of prospectus! But let us proceed.

"It is the certainty of this, Sir, which has made me take upon myself, during my sojourn at Rome, the propagation in France of the agency of the Catholic Apostolate, that I may co-operate in the good which it is called to effect in that most Christian kingdom. And

it is with this view, that I have the honour to transmit to you, underneath, *the list of the principal demands, which the agency makes itself responsible to obtain at Rome*, with the billet destined to receive those which you may desire. Your zeal, Sir, for the glory of God, and the salvation of the souls intrusted to your care, inspires me with the confidence that you will choose those of these articles, the most proper to attain this double end in your parish.'

"'You will receive afterwards, as soon as possible, and in the way stated in the billet, all the articles which you have requested; at least, unless there has been an impossibility of obtaining them at Rome.

"'Accept, &c.,

"'The Correspondent-General of the Agency of the Catholic Apostolate in France.'

"(We suppress the signature.)

"'From Manduel, near Nimes (Gard).

"'Must be franked.'

"'A LIST of the principal demands which the agency of the Catholic Apostolate engages to obtain at Rome, as it does also all others which concern the glory of God and the salvation of souls.'

"' PONTIFICAL BRIEFS.

"'First. For the personal indult¹ of the privileged altar; by which a person is enabled to obtain plenary

¹ Latin—Indultum. A grace, or indulgence granted by the Pope.

indulgence to the souls in purgatory, for whom is offered the holy sacrifice of the mass. 12 fr. 50 cent.

"'Sixthly. To indulgence, to bless chaplets, crosses, medals. 12 fr. 50 cent.

"'Ninthly. To choose a confessor invested with all the powers of the Holy See, to absolve censures, irregularities, and cases reserved to the Pope. 25 fr.'

"'This is strange indeed! The Pope sells the cases which he has reserved to himself. For what reason, then, I should like to know, that reserve? Was it because the Bishops were unworthy or incapable of judging them? No; because at last the Pope abandons these reserved cases *to any one who will pay for them*.

"'The reserve was nothing else than *a simple trick to raise the price of the article*. Thus all that precedes, cost but 12 francs each; but these reserved cases cost 25 francs!

"' DISPENSATIONS.

"'1st. Dispensation of every kind for the celebration of marriages, and for rendering valid of faulty marriages.'

"'2nd. Dispensation from the vows of virginity, &c.'

"'Yes! reader, you have rightly read; and I have rightly copied. It is written in the circular: '*Dispensation from the vows of virginity*,' and this circular is

addressed to the clergy! Let us be short and to the point. *A priest CANNOT be dispensed FROM CELIBACY, but he CAN FROM VIRGINITY!* He *cannot marry*, but he *MAY*. . . . No, I will not defile my pen with these Roman turpitudes. I leave to the reader, father as he may be, brother, or husband, the business of forming the conclusion; and if he has the courage, after this, to send his daughter, his sister, or his wife to the confessional.

“‘3rd. *Dispensation from the celebration of masses* for which anyone has become responsible, and which he cannot celebrate, or have celebrated, for want of means. 27 francs.’

“Therefore, ye simple Roman Catholics, pay as you do, your curate for chaunting or mumbling over a mass for such or such an object; he will receive your money; he will remit fifteen or twenty per cent. to the Pope, and your mass will not be said, either by him or by others. It had been much better to have kept your money to yourselves.”¹

And that the virtue of such indulgences is still insisted on by the Roman Pontiffs, nothing more is needed than a reference to the Encyclical of Pope Leo XIII., on the occasion of his Jubilee in 1888; wherein, speaking of Requiem masses, he says, “In order that the memory of *this Divine favour* might be

¹“La Religion d’argent,” pp. 1—6. “Application to be made to the Publisher, No. 2, Rue Tronchet, at Paris.” Note, p. 2.

preserved, and *its graces* utilised to the utmost, we have already laid open the treasures of Divine grace to the whole flock committed to our charge; nor have we omitted to implore the gifts of Divine mercy for those who still remain outside the ark of safety, that the gathering of all nations and peoples joined in faith and charity, into one fold under one shepherd, may be hastened. This was our heartfelt prayer to our Lord Jesus Christ during the solemnities of the recent canonization;” and he then appoints the 30th of September, 1888, “as a day of fullest expiation,” that “in this way the souls of the faithful, *the remains of whose sins are being purged by terrible suffering*, will receive a special and most acceptable solace from the offering of the Saving Victim, which the universal Church *in union with its visible head, and burning with the same glow of Charity*, will offer to God that He may grant a place of eternal rest and peace”!¹

But not only is the thing itself a diabolical swindle, in its very nature, but even the dupes themselves, (as we have seen,) who pay for these masses, are but too often still further swindled by the priests *in the carrying out of the swindle itself*; two instances of which are given by the Protestant Alliance, in their Monthly Letter of Nov., 1888—the one being an account of a lawsuit instituted by the heir of a rich proprietor at Alicant, in Spain, who had left money to the Church sufficient to purchase 12,000 masses for his soul, to

¹ Monthly Letter of Prot. All., for Nov., 1888.

recover the sum left for that purpose, because the Church had failed to fulfil the condition; *the defence against the claim* actually being a letter from the Pope, which declared *by his sovereign authority that the celebration of 12 masses should have the same effect, and be as beneficial to the soul of the deceased as the celebration of 12,000.*¹ And the other being a curious scandal, which had resulted from its having been computed that at least 100 times more masses were paid for in France than the entire clergy of the country could celebrate, and the discovery of what was styled “a little abuse” in the unearthing of “a mass agent”—a kind of *Ecclesiastical commercial traveller!*—who was then recently proved to have cleared in Paris 86,000 francs within three months by *contracting* with the Parisian clergy to have masses said for them at half price or quarter price by rural priests”!²

But of all the diabolical purposes for which indulgences have been granted, nothing surely could exceed the one for sins committed; which were graduated according to the scale of their enormity: for that the doctrine of indulgencies operates as *a license to commit sin*, innumerable historical facts abundantly testify. Elliott, in his “Delineation of Romanism,” gives extracts from the Tax book of the Roman Chancery, which passed through many editions, and a manuscript copy of which he said he had himself seen at the

¹ Henry D. Inglis. “Spain in 1830,” vol. ii., pp. 234, 235, 2nd edition.

² See Pall Mall Gazette of Dec. 17th, 1878.

British Museum, from which he gives the following, amongst many other, extracts:—

“III. Dispensations of crimes.”

17. For simony, or for fornication of			
Priests, Friars, or Nuns, each	...£36	9	6
18. For incest in a layman	...	4	6 0
19. For adultery in the same	...	4	0 0
20. For adultery and incest together	...	6	2 0
21. For the adulterer and adulteress,			
jointly	...	6	6 0
22. For absolution to keep a Concubine			
at bed and board, with a dispensation			
to hold a benefice	...	4	5 6 ¹

Dr. Beecher quotes a passage from Edgar, in which referring to the palmy days of Popery, he says, “Agrippa mentions a bishop who boasted of having in his diocese 11,000 priests, who severally paid their Superior every year a guinea for leave to keep concubines.”²

And in the preamble to a canon of the Council of Paris, held in the year 1429, they say:—“On account of the crime of concubinage, with which multitudes of the clergy and monks are infected, the Church of God

¹ Delin., pp. 362—369. There were two books, which were frequently confounded, but they were really distinct; and they were respectively entitled, “*TAXÆ CANCELLARIÆ APOSTOLICÆ*,” and “*TAXÆ SACRÆ PENITENTIARIE APOSTOLICÆ*,” and they have gone through many editions. Vide also “*The Taxes of the Apostolic Penitentiary*, or, *The Prices of Sins in the Church of Rome*. Reprinted from the Roman Edition of 1510, and the Parisian Edition of 1520,” published by William McGhee, Dublin.

² Edgar 526; Beecher 134.

and the whole clergy are held in derision, abomination, and dishonour *among all nations*; and that abominable crime has so prevailed in the House of God that Christians do not now consider mere fornication a mortal sin."¹

While Mr. H. N. Mosely, M.A., F.R.S., in his "Notes by a Naturalist in the Challenger" (Macmillan & Co., 1879), speaking of the Phillippine Islands, where Rome has now full sway, tells us that "Papal indulgencies for sins, *and even crimes*, are still sold in the Phillippines *by the Government*, at its offices all over the country, and at the same counters with tobacco, brandy, lottery tickets, and other articles of which the Government retains the monopoly." And he adds that "the perpetual right to sell indulgencies in Spain and its colonies was granted to the Spanish Crown by the Pope in 1750;" and that "in 1844-5, the Government received from this source of revenue upwards of £58,000"!

Again, what vast sums of money have the priests of Rome collected from scapularies, as defences against all evils; dispensations from fasts; removal of impediments to marriage; miraculous medals; various defences against the devil; grace through the image or spurious relics of patron saints, particularly at their annual festivals; and hundreds of other similar devices—all of these being nothing less than swindles. Take for instance the exhibition of the so-called "holy coat

of Treves," even in our own days, which hundreds of thousands of deluded pilgrims went to see;¹ every one of whom had of course to deposit a sum of money before they were permitted to witness it. Indeed, Arnold of Treves, and his priests, are said to have received no less than 100,000 dollars, a sum equivalent to £20,000, in 6 months, from offerings made in order to obtain some of the grace that was lyingly said to be stored up in this truly Babylonian garment! While 80,000 medals of the virgin, said to be full of the same grace, were also sold, together with ribbons, bits of cloth, cotton, and silk, which had touched the *holy* garment, and had thus derived a portion of its heavenly grace! So that all the old rags in Treves and its neighbourhood fetched, through this "*pious fraud*" vastly more than their own weight in gold—the total value of this swindle having been estimated to have produced about 300,000 dollars, a sum equivalent to £60,000! And if this be not "a gigantic swindle," it would be difficult to say what could be!

Need we wonder, then, that, in "the dark ages," by means of such exactions and usurpations as these, all the countries over which Papal Rome then ruled were utterly impoverished, and debased; while the Papacy itself was of course proportionably enriched and exalted! Hallam, the historian, states, that "the usurers of Cahors and Lombardy residing in London took up *the*

¹ Council of Paris, 1429, c. xxiii.; Mansi, xxviii., p. 1107.

¹ This was in the year 1844; and in the Imperial Gazetteer, under the head of Treves, the number is there stated to have been 1,000,000!

trade of agency for the Pope; and in a few years he is said through them, partly by levies of money, partly by the revenues of benefices, to have plundered the kingdom of 950,000 marks—a sum equivalent to not less than £15,000,000 at present"! While Shoberl informs us that in 1376 the Commons in Parliament presented to the king an urgent remonstrance, affirming what seems almost incredible, that "the taxes paid to the Pope yearly amounted to five times so much as the taxes paid to the king"! And the Papacy is now seeking to regain *a like supremacy over these kingdoms*, which it lost at the time of the Reformation; while the people in general seem to be utterly indifferent to the fact!

Again, with a view of keeping the people in ignorance and to prevent any exposure of its own frauds and enormities, the Papacy has always sought to keep the Bible from the people themselves; and has anathematised those who read it, or have sought to distribute it among the people in the vulgar tongue—a plain and pregnant proof that the system itself is a lying system, and wholly contrary to the Word of God itself (as it most undoubtedly is); and that it fears the exposure, which the light of that Word would thus throw upon its dark and deadly heresies. Hence when the Papacy ruled in England, many people were burned alive, *for daring to read the Bible in the vernacular tongue*, no less than seven persons having been actually burned

¹ Vide Beecher, pp. 286, 7.

alive at Coventry in 1519, *for the deadly crime of having the Scriptures or portions of them in their possession!* Hence also the fulminations of Pope after Pope, in our own days, against the Bible and Bible Societies; the burning of Bibles in Roman Catholic countries, and even in Ireland; and the exulting triumph of the late Mr. Lucas (formerly a Quaker), who was the then Editor of the Romish "Tablet," and who, when defending Father John for burning a Bible in Ireland several years ago, dared to justify the unrighteous deed by blasphemously asserting that it was "*the book of the fire-king, the book of the devil*"!

And even when Rome has been compelled, by the force of circumstances, to bring out any portion of the Scriptures, she has, in defiance of the awful warning in Rev. xxii. 18, 19, corrupted them by false translations, or by adding to, or taking from the Word itself, or by adding notes and comments to it, some of which we have seen, with a view of bolstering up her false traditions and heresies, as, for instance, the corruption of Gen. iii. 15, by the substitution of "she" for "it," with a view of confirming her false doctrine of the worship of the Virgin Mary in the place of Christ; the substitution in some cases of "Mary" for "God" and "Christ"; the substitution of the prayer of the priest for the atonement, in Exodus and Leviticus; the mutilation of the ten commandments, and in some instances *the entire suppression of the 2nd commandment*, which forbids idolatry, and the division of the tenth

into two to make up the number;¹ the substitution of *penance* for *repentance*; the calling of marriage a sacrament; with many other similar mutilations, or substitutions, to the like effect, and with the same object in view!

And with the further view of sustaining and keeping up this lying system, the Jesuits (whom the Pope, who restored them, after their suppression by a former Pope, called "the skilful rowers of the bark of St. Peter") have for this purpose actually reduced the principles of lying, perjury and slander to a systematic form! in proof of which I need only refer to the masterly "Provincial Letters," of Blaise Pascal, and to that perfectly diabolical treatise, "The Moral Theology," of Alphonsus Liguori, who was canonised by the Pope of Rome in the year 1839, and with whose teaching *Rome is now completely identified*: for her deliberate sentence is, that the treatise itself contains "*not one word of censure*"!

Take the following as samples of the teaching of the Church of Rome on this subject:—

Pascal gives the following choice specimens, with the

¹ Thus Fulke, one of the Reformers, speaks of "the Romish rats," "which have clean gnawed out the second commandment"! And Dr. McCaul, in his "Why does the Church of Rome Hide the Second Commandment from the People?" enumerates "29 Catechisms in use in Rome and Italy, France, Belgium, Austria, Bavaria, Silesia, Poland, Ireland, England, Spain, and Portugal, in 27 of which the 2nd commandment is totally omitted; and in 2 mutilated, and only a portion expressed"! See also Appendix C.

authors' names, and the pages of their works, from which the quotations were made.

"It is lawful to use ambiguous terms, to give the impression a different sense from that which you yourself understand."¹

"A person *may take an oath* that he has not done such a thing, though in fact he *has*, by saying to himself it was not done on a certain specified day, or before he was born, or by concealing any other circumstance which gives another meaning to the statement. This is, *in numberless instances, extremely convenient*, and is always *very just* when it is necessary to your health, honour, or property!"²

"It is *the intention* which stamps the character of the action."

"Promises are *not obligatory* when a man has *no intention* of being bound to fulfil them."³

"Is a witness bound to declare the truth before a legitimate judge? No, if his deposition will injure himself, his family, or property; or *if he be a priest: for a priest cannot be forced to testify before a secular judge*"!⁴

The following are from Liguori:—"Although it is not lawful to lie, or to feign what is not, *however, it is lawful to dissemble what is, or to cover the truth with words, or other ambiguous and doubtful signs, for*

¹ Sanchez, Op. Mor. p. 2 b., iii. c. iv., n. 13.

² Ib.

³ Escobar, Tr., iii. ex. iii., n. 48.

⁴ Taberna, vol. ii., part ii., tract ii., cap. xxxi., p. 288.

a just cause, and when there is not a necessity of confessing."¹

"When you are not asked concerning the faith, not only is it lawful but *often more conducive to the glory of God to cover the faith* than to confess it; for example, IF CONCEALED AMONG HERETICS YOU MAY ACCOMPLISH A GREATER AMOUNT OF GOOD"²

And he teaches what Scripture calls the "damnable doctrine" that *it is lawful* to "do evil that good may come," for he says:—

"Therefore the second opinion is the more probable one, THAT IT IS LAWFUL TO INDUCE a man to commit a less evil, if the other has already determined to perpetrate a greater;" and he instances, "*it is lawful to PERSUADE a man, determined to slay some one, that he should commit THEFT OR FORNICATION, &c.*"³

"These things being established, it is certain, and a common opinion amongst all divines, that for a just cause it is lawful TO USE EQUIVOCATION in the propounded modes, AND TO CONFIRM IT WITH AN OATH"⁴

"Hence it is inferred, that a confessor can affirm, even with an oath, that he does not know what he heard in confession, by understanding, as man, not as the minister of Christ."⁵

And do not these extracts prove to a demonstration the lying nature of the system itself, and that it cannot be kept up but by fraud and dissimulation? And can

we wonder, that honest men, who "have not known the depths of Satan," as our Saviour speaks,¹ should sometimes be deluded by it! The late Rev. R. J. McGhee, in his Preface to his translation of "The history of the Jesuits in England and Ireland, for the last 60 years," by Creteneau Joly, their own historian, truly says, "When Mr. Pitt talked of the security of oaths, how little did he imagine that one of the principles of the religion he was advocating, as asserted by the standard of the College" [*i.e.*, Maynooth] "he had built, was, that a Romish bishop can grant himself a dispensation from any oath he may take; and that when he talks of an oath containing a denial of the powers of absolution, Paschenius, the Jesuit, justly ridiculed the folly of the provision, with the contemptuous remark, '*as if the power that could absolve from one part of the oath could not equally absolve from the other?*'"²

And in a note at page 95, of the same work, he adds:—"It is not a little instructive, in the perusal of this history, to reflect on the processes by which the British Government was endeavouring to discover the state of the Roman Catholic mind, and of the country, by examining the Romish Bishops before the Committees of Parliament, who were only blinding and deceiving them by protracted tissues of perjury! These Bishops, with the aid of the Jesuits, or rather indeed as the

¹ Moral Theol: Extracts from Blakeney's Ed., p. 65.

² *Ib.*, p. 67.

³ *Ibid.*, p. 73.

⁴ *Ib.*, p. 94.

⁵ *Ibid.*, p. 98.

¹ Rev. ii. 24.

² "The poor gentlemen of Liège." Preface, pp. xiii., xiv.

tools and agents of the Jesuits, *were carrying on at that moment in the most efficient manner*, EVERY PRINCIPLE THEY WERE DENYING, EVERY DOCTRINE THEY WERE RENOUNCING, EVERY LAW THEY WERE ABJURING, *through the length and breadth of this country*; so that while the government were utterly blinded by the oaths of the Papal hierarchy, the Jesuits, of whose existence they were scarcely aware, were carrying on the organisation of the whole Roman Catholic population!''¹ And, alas! with what evil effects to us in these days!

But how does Rome act towards those who oppose her claims, or who, trusting in the Lord Jesus Christ, seek to act out their belief, in a life devoted to His service, *when she herself is in power*? Let the pages of universal history answer. With cruel and unrelenting rage, she seeks by fire and sword to exterminate them from the earth. No matter how pure and holy may be their lives, if they refuse to bow down to the idol of Rome, and become idolaters by worshipping the mass; this one sin of what she calls *heresy* will, in her eyes, outweigh it all!

Take the days of Pope Innocent III. who reigned from A.D. 1198 to A.D. 1216 as an example in point: for in his days the Papacy was in the zenith of its glory; and he has been said to be the most perfect embodiment of

¹ "It is certain," says Liguori, vol. i., 189, "that the Pope and his Prelates can dispense with vows, SINCE HEREIN THEY HOLD THE PLACE OF GOD"! His words are, "*Certum est posse Pontificem et prælatos dispensare in votis, CUM IN HIS GERANT VICEM DEI*"!

the system itself: because he first fully and on a grand scale incorporated into the fundamental law and practice of Rome the principles of fraud, perjury, robbery, and murder in the extirpation of heretics! It was he who established the Inquisition, a secret tribunal, which has been made use of by the Papacy for the destruction of millions; which nearly succeeded in stamping out the truth in France, and which completely stamped it out in Spain¹ and Portugal, where darkness and error still reign almost unchecked to this day. It was he who issued those bloody crusades against the Albigenses, who were the most civilized, intelligent, moral, and religious people in Europe; and by stirring up an army of brutal and fanatical crusaders, by indulgences and the promises of heaven, he caused these pious people to be slaughtered by tens of thousands, extinguished the Reformation which they had commenced, and hunted and tracked out the few scattered exiles that remained, until he had well nigh exterminated them all!²

And from that day onward the Papacy has acted upon the same cruel principles, as history fully testifies. Nay, even after the Reformation, the Huguenots in

¹ In Spain alone the Records show that 34,597 persons were burnt alive from 1481 to 1808, under 45 Inquisitors General.

² "It has been calculated that from the beginning of the thirteenth century to the middle of the same, the Popes, Innocent III. and his successors, accomplished the destruction of not less than one million 'heretics'!" ("The Revival of the Mass: how it is being accomplished. The sanctions of the Lincoln Judgment, especially with regard to the ceremony of Absolution," by J. C. Robinson, M.A. London: E. Wilmhurst, 10, Paternoster Square, 4d.)

France, being blinded by a treaty of peace, which was never intended to be kept, were massacred on the night of St. Bartholomew, August 24, 1572, to the number of 70,000: on the hearing of which the Pope, who had been privy to it, ordered a solemn Te Deum to be sung, and struck a medal to commemorate the event, on which was represented on one side, an angel with a cross in one hand and a drawn sword in the other, slaughtering the Pope's enemies; with the words "VGONOTTORVM STRAGES, (the slaughter of the Hugonots,) 1572," and on the other a likeness of the Pope himself, with the words "GREGORIUS XIII., PONT. MAX. AN. I."!

And should Rome ever again gain the same ascendancy, especially in these kingdoms, where the light of truth has so long shone, she would undoubtedly pursue the same course still, as many of her advocates have unblushingly informed us.

Take the following, as a sample, from one of her advocates in our own days:—

The Romish Editor of the *New York Freeman's Journal*, speaking against some remarks which had been made by the Editor of the *Converted Catholic*, as reported in "The Monthly Letter of the Protestant Alliance" for November, 1890, said:—"The enemies of the Church to teach its priests that THE MURDER of Protestant ministers is a CRIME! If the Church were not so stern in teaching and enforcing the Fifth Commandment, we should esteem him a social benefactor who would kill one or two of the missionary corres-

pondents of Protestant papers! . . . The zealous missionary and his wife go to Spain or Mexico. They see honest people kneel in honour of the Annunciation and the Incarnation at the sound of the 'Angelus.' The Bible, they say, will soon wipe out such 'superstition.' A light burns before the image of the Mother of God. 'Ha!' cries the missionary, 'we shall soon teach the benighted to break that symbol!' And so on. If the killing of a few missionaries of this kind would keep others like them at home, we should almost—we Papists are so wicked!—be inclined to say, 'On with the dance; let joy be unconfined'!"

And what does Pierce Connelly, who had such deep acquaintance with the doctrines and practices of Rome, and from whom I have so often quoted, say in conclusion, of the system itself? He says:—"If there is ever to be either political or social regeneration for Europe, if the Continent is ever to be anything better than a half-way Hades, my solemn conviction is, it must be by the annihilation of the whole ecclesiastical system of the Papacy!"¹ And the grounds of this his "solemn conviction," he has given us in his "Cases of Conscience"—for from internal evidence I am fully convinced in my own mind that *he himself* was the author of this book—where he says:—"I believe, before God, that doctrines more false, more impure, more devilish, were never taught on earth, under the name of religion or philosophy, than the established

¹ "Reasons for abjuring allegiance," &c., p. 23.

and received doctrines of the Church of Rome, *now taught here in England*, and in every spot upon the globe, wherever is set up the cursed 'Tribunal' of the Confessional, with a priesthood *in deadly hostility to the integrity of every natural human relationship*. This is my solemn and deliberate conviction, arrived at years ago, from evidence which I still think makes it demonstrably true."¹

But Rome's day of triumph will certainly one day come to an end; and may the good Lord "hasten it in His time." Yes:—

"Rome shall perish—mark the word—
In the blood that she hath spilt;
Perish hopeless, and abhorred;
Deep in ruin, as in guilt."

IV. And now, as a necessary consequence of what has been said, I have to show the paramount obligation of all lovers of Divine truth, not only for the glory of the ever blessed God, but in the interests also of humanity, to expose, as well as to oppose, such a system to the utmost extent of their ability and power. Think how horribly dishonouring it must be to the ever blessed God, for anyone to suppose for a moment that such a diabolical system could ever by possibility have been devised *by Him* to set forth His honour and glory, or for the good of precious souls! For the claim of the Pope to be the sole judge of controversies, as well as the infallible expositor of Scripture, necessarily carries with it the power and authority to make new

¹ Prefatory Letter to the Second Edition, p. xxvi.

Scriptures and new articles of faith, in direct antagonism to those which we possess, and which God Himself has enjoined upon us—which is exactly what the Papacy has done; and which of course was the origin and reason of the claim. And how imperative, therefore, must be the duty of all who have been truly "taught of God," to expose its hollow pretensions, and to do their utmost to rescue poor souls from its baneful influence. The wise man says, that it is "the simple" only, who "believe every word: but the prudent man looketh well to his going";¹ and so "the simple inherit folly: but the prudent are crowned with knowledge":² for "a prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished."³ Yet "surely in vain, the net is spread *in the sight of any bird*."⁴ And if the prophet of old was "made a watchman unto the house of Israel;" and was commanded to "hear the word at" God's "mouth, and give" the people "warning from" Him;⁵ and to "cry aloud," and "spare not," but to "lift up" his voice like a trumpet, to show God's "people their transgressions, and the house of Jacob their sins;"⁶ are not the Lord's people in these days, who have been made partakers of His "salvation," in like manner "exhorted" "*earnestly*" to "*contend for the faith* which was once for all delivered unto the saints"?⁷ And

¹ Prov. xiv. 15.

² Prov. xiv. 18.

³ Prov. xxii. 3.

⁴ Prov. i. 17.

⁵ Ezek. iii. 17.

⁶ Isa. lviii. 1.

⁷ Jude 3.

did not the Apostle Paul say that he was "pure from the blood of all men;" *because* he had not "shunned to declare unto" them "all the counsel of God?"¹ Nay, did not our blessed Lord Himself, speaking from heaven, rebuke the Church of Thyatira, because it had "*suffered* that woman Jezebel, which *calleth* herself a prophetess, to teach and to seduce" His "servants to commit fornication, and to eat things sacrificed to idols"?² While in the 82nd Psalm, He thus anticipatively rebukes and warns the rulers of those favoured nations, to whom He had committed the sovereignties of earth, "How long will ye *judge unjustly*, and *accept the persons of the wicked*? Defend the poor and needy: rid them out of the hand of the wicked." But, alas! He knew—and we also now know from the prophetic Word—that it would be in vain: for He adds, "They know not, neither will they understand; they walk on in darkness: *all the foundations of the earth are out of course*." And so He passes judgment upon them, as is recorded in the two next verses; while the cry of suffering humanity rises up to heaven, "Arise, O God, judge the earth; for Thou shalt inherit all nations."

And if, in the interests of humanity, we would do our utmost to rescue any poor creature, whom we saw in danger of being injured, or killed through any fatality; how much more ought we to exert our utmost energies to rescue precious souls from the fatal in-

fluence of such a lying system as this, as well as to prevent others from being entrapped and ensnared by it!

Indeed when we consider the amazing advances the Papacy has made in these kingdoms towards supremacy, since our rulers insanely entrusted it with political power; and that there now only remain but three steps to the ascent of a Papist to the Throne—the offices of the Viceroyalty of Ireland, and of the Lord Chancellor of England, from which only they are still excluded, and the Disestablishment of the Church of England, in which the Protestant succession of the kingdom is essentially and by law bound up; and that the country is swarming with Jesuits, both secret and open, who are unceasingly engaged in advancing the interests of the Papacy in these Kingdoms; it surely ought to need no trumpet-blast of warning to rouse the people to the nature of the deadly conflict with evil, in which it is manifest that we shall soon be engaged!

When again it is considered, that the Church of England is being rapidly Romanized; that the English Church Union Directory for 1893 tells us, that there are 4136 Clergymen, who are members of it, 29 of whom are Bishops, and that there are 29,689 Lay Communicants, who are also its members; while its President, Lord Halifax, at its anniversary meeting in 1885, *urged re-union with "The Holy Roman Church;"*¹ and re-affirmed this desire for re-union in a letter published in the "Times" of April 20th, 1889, in which he

¹ Acts xx. 26, 27.

² Rev. ii. 20.

¹ "Times," June 11, 1885.

quotes his own words uttered in 1885, as follows:—
 “The restoration of visible unity with the members of the Church abroad, East and West alike, *but above all with the great Apostolic See of the West*, which has done so much to guard the true faith in the Incarnation of our Lord Jesus Christ and the reality of His *life-giving Sacraments*—these things should be our object, the object nearest our hearts”—ought we not indeed to be girding on our armour for the conflict, which may be nearer at hand than many among us suppose?

Again, when we consider that since the year 1851, there has been an increase in the number of Convents in Great Britain of no less than 432, and that they now number 485! and that in these gloomy prisons an immense number of poor young creatures are immured for life, where there is no Government inspection, nor any registration of deaths! and that numbers of unmarried priests are allowed access to them, who are taught to put the vilest and filthiest questions to them—for the questions on the 7th Commandment in Liguori form a perfect cess-pool of iniquity!—and that these poor creatures are compelled, *under pain of damnation*, to confess their inmost thoughts to them; ought not this to rouse the women of England to raise their voices against such a system of iniquitous tyranny, and never to cease their efforts until it be annihilated?

History has over and over again furnished the most awful proofs of the immoralities of the Confessional; and in 1561, when the evil had grown to such a

height in Spain that the authorities were *compelled* to notice it, “so many of the maids and matrons of the nobility and peasantry, of every rank and condition, crowded to the Inquisition” to give evidence against their seducers, that, in the words of Edgar, “the fair informers in Seville alone were so numerous that all the inquisitors and twenty notaries were insufficient in thirty days to take their depositions!”¹

And that these things are, and must be—not the *abuses* but—the *natural and necessary results* of such a system, let Pierce Connelly, from whom I have more than once before quoted, testify.

He says:—“I have seen clerical inviolability made to mean nothing less than license and impunity. I have read to the pure and simple-minded Cardinal-Prefect of the Propaganda a narrative, written to a pious lay friend by a respected Roman priest”—for there have been, and still are, many such no doubt, who are *in the system*, and yet not *of it*,²—“of such enormities of lust in his fellow-priests around him, that the reading of them took away my breath,—to be answered, ‘Caro mio, I know it, I know it all, *and more, and worse than all*; BUT NOTHING CAN BE DONE.’ I have known a priest, (here in England,) *practise Liguori* on his clientele *simply as an amateur of wickedness*, apparently without conscious malice, *just as he would try poison upon dogs or cats!* . . . I have

¹ See Edgar's *Variations of Popery*, pp. 528, 529, and McCrie's *History of the Reformation in Spain*, p. 242.

² See Appendix B.

seen priests of mean abilities, of coarse natures, and gross breeding, *practise upon pure and highly gifted women of the upper ranks, married and unmarried, THE TEACHINGS OF THEIR TREACHEROUS AND IMPURE CASUISTRY, with a success that seemed more than human!* I have seen these priests impose *their pretendedly divine authority*, and sustain it by mock miracles, *for ends that were simply devilish!* I have had poured into my ears, what can never be uttered, and what ought not to be believed, but was only too plainly true. And I have seen that all that is most deplorable is *not* an accident, but a *result, and an INEVITABLE RESULT of the working of the practical system of the Church of Rome, with all its stupendous machinery of mischief!*"¹ And he says, "I have had experience in the Confessional, from princes downward, and out of it, such as perhaps has fallen to the lot of no other living man, and *my solemn conviction is that a celibate priesthood, organized like that of Rome, is in irreconcilable hostility with all great human interests!*"² "And the system is *irrevocable and irremediable. It must be what it is, or it must cease to be!*"³ Why? Because, let the Priests of Rome only marry, and become identified with other interests, and they will of course cease to be the slaves of Rome; and the system must necessarily then come to an end.

And speaking of what took place in convents in

England, in his days, he says:—"My great oppressor, the Church of Rome, is able to suppress legal evidence of facts so damning that if they were made public *such a thing as a Roman Catholic nunnery would be impossible in England for fifty years to come at least!*" This was written in 1852, upwards of forty years ago, when there were only about fifty nunneries in this country; while they now number, as we have seen, nearer 500! Women of England! will you not rise up in righteous indignation against such a hellish system of tyranny as this; and insist that it should be put an end to?

Need I add more? Surely not; but may the Lord Himself, Who has told us, that "for this purpose the Son of God was manifested, *that He might destroy the works of the devil,*"¹ effectually accomplish it in His time. Amen, and Amen.

¹ Reasons, &c., p. 21, 22.

² *Ib.*, p. 17.

³ *Ib.*, p. 23.

¹ 1 John iii. 8.

APPENDIX A.

"ROME THE NATIVE HOME OF FORGERIES."

This is the title of a pamphlet published by "The Trinitarian Bible Society," which is extracted from the "Quarterly Record" of the Society for October, 1870; in which they quote largely from a book called "*The Pope and the Council*," by Janus, a Roman Catholic; wherein he enumerates many of the forgeries of Rome; and from which I have culled the following extracts—the italics, small capitals, and notes of admiration being mine:

"DOCUMENTS."

"1. EARLY FORGERIES.—'From the end of the fifth century . . . began a course of *systematic fabrications*, sometimes manufactured in Rome, sometimes originating elsewhere, *but adapted and utilised there*'! (page 122).

"'Towards the end of the fifth, and beginning of the sixth century, the process of *forgeries and fictions in the interests of Rome* was actively carried on there' (p. 123).

"'Many *very efficacious forgeries* had won a gradual

recognition at Rome since the beginning of the sixth century; and on them was based the maxim that the Pope, as supreme head of the Church, COULD BE JUDGED BY NO MAN'! (p. 97).

"2. THE SIXTH NICENE CANON.—'There was a deliberate purpose in inserting in the Roman manuscript of the Sixth Nicene Canon, "*The Roman Church ALWAYS HAD the primacy*," of which there is no syllable in the original—a fraud exposed at the Council of Chalcedon, to the confusion of the Roman legates, by reading the original!' (p. 123).

"3. THE ACTS OF THE MARTYRS.—'Then [beginning of Cent. VI.] began the compilation of spurious acts of Roman martyrs, which was continued for some centuries' (*Ibid.*).

"4. THE CONVERSION AND BAPTISM OF CONSTANTINE.—'The *fabulous story* of the conversion and baptism of Constantine was invented to glorify the Church of Rome, and make Pope Sylvester appear a worker of miracles' (p. 123).

"5. THE GESTA LIBERII.—'Some other records were fabricated at Rome IN THE SAME BARBAROUS LATIN, such as the *Gesta Liberii*, designed to confirm the legend of Constantine's baptism at Rome' (p. 124).

"6. THE LIBER PONTIFICALIS.—'An interpolation of the old catalogue of Roman Bishops had been undertaken for a definite purpose, and thus the foundation was laid of the *Liber Pontificalis*' [530]. It is to be reckoned as a *calculated forgery*, and AN IMPORTANT LINK IN THE CHAIN OF ROMAN INVENTIONS AND

INTERPOLATIONS. *It is all composed in the barbarous and ungrammatical Latin* COMMON TO THE ROMAN FABRICATIONS OF THE SIXTH CENTURY.' [The objects were to attest former forgeries, confirm existing legends, and to exhibit Popes as legislators for the whole Church!] "

"7. THE INTERPOLATION OF CYPRIAN'S WORK.—'Towards the end of the sixth century a fabrication was undertaken in Rome, the full effect of which did not appear till long afterwards. . . . So the following words were interpolated: "The primacy was given to Peter to show the Unity of the Church and of the chair. How can he believe himself to be in the Church who forsakes the chair of Peter, ON WHICH THE CHURCH IS BUILT?"' (p. 127).

"8. THE DONATION OF CONSTANTINE.—'After the middle of the eighth century, the famous Donation of Constantine was concocted at Rome.' . . . 'The forgery betrayed its Roman authorship in every line; it is self-evident that a cleric of the Lateran Church was the composer. . . . just before 754' (pp. 131-2)!

"9. THE DONATION OF PEPIN.—. . . a 'twice printed and wholly fabulous document,' designed to satisfy 'the Roman lust for land, and subjects and revenues' (pp. 135—6).

"10.—THE ISIDORIAN DECRETALS. — About the middle of the ninth century 'arose the huge fabrication of the Isidorian Decretals, which had results far beyond what its author contemplated, and gradually, but surely changed the whole constitution and govern-

ment of the Church'! They were 'eagerly seized upon by Pope Nicolas I. at Rome, to be used as genuine documents in support of the new claims put forward by himself and his successors'! (pp. 94-5).

"11. THE FORGERIES OF GREGORY VII., AND THE GREGORIANS.—These were 'elaborated,' 'first by extracting and putting into convenient working shape everything in the Isidorian forgeries serviceable for the Papal absolution; next, by altering the law of the Church through a tissue of fresh inventions and interpolations in accordance with' Papal pretensions—the main object of which was to exalt the Papal prerogatives' (pp. 102--3).

These forgeries were perpetrated between A.D. 1080 and A.D. 1118.

"12. THE LETTER OF POPE GELASIUS.—'Designed to prove how well grounded is the Pope's dominion over emperors and kings, and his right to depose them in case of necessity'! (p. 107).

"13. THE CORRUPTION OF AUGUSTINE'S WORDS.—'One of the boldest falsifications,' designed to show that 'Augustine had put the decretal letters of the Popes on a par with Scripture'! (pp. 112—113).

"14. THE CANON OF SARDICA.—"A Canon of the Council of Sardica was so misrepresented and corrupted by Anselm and Gregory, that 'an ecclesiastical revolution was brought about in three lines'! (p. 119.)

"15. THE DONATION OF LOUIS THE PIUS.—'The pact or gift of Louis the Pius in 817, bears internal signs of genuineness, but has evidently been interpo-

lated *the falsification* certainly took place towards the end of the eleventh century, *when matters were managed so astutely at Rome* ! (pp. 138—9).

“16. THE DONATION OF CHARLES THE GREAT.—In 1081, Gregory VII. ‘affirmed that, according to documents preserved in the Archives of St. Peter’s, Charles the Great *had made the whole of Gaul tributary to the Roman Church, and given her all Saxony* ! A document *forged at Rome* in the tenth or eleventh century is undoubtedly referred to, which may be found in Torrigio. As acts of the martyrs *had been fabricated there earlier*, so from the tenth century *false documents were FABRICATED WHOLESALE AT ROME, as the monographs about particular Roman churches prove*’ ! (p. 141 and note.)

“ ‘ We have put forward *these facts* about the deeds of gift because they set in a clear light *the line habitually followed at Rome*, from the sixth to the twelfth century, and because their authors are undoubtedly the very persons chargeable with *the fictions undertaken in the interests of ecclesiastical supremacy* ! We shall now confine our enumeration and examination of *the forgeries by which the whole constitution of the Church was gradually changed*’ !

“17. GRATIAN’S DECRETUM.—‘The most potent instrument of the new Papal system was Gratian’s *Decretum*, which issued about the middle of the twelfth century from the first school of law in Europe. . . . Bologna No book has ever come near to it in its influence in the Church, although

there is scarcely another *so choke full of gross errors, both intentional and unintentional* . . . All these *fabrications*—the rich harvest of three centuries—Gratian inserted in good faith in his collection, but he also added, *knowingly and deliberately*, A NUMBER OF FRESH CORRUPTIONS, ALL IN THE SPIRIT AND INTEREST OF THE PAPAL SYSTEM’ ! (pp. 142—3).

“18. ‘THE CORRUPTION OF THE THIRTY-SIXTH CANON OF THE COUNCIL of 692 is Gratian’s own doing. . . . Gratian, by a change of two words,¹ gives it a *precisely opposite sense*, and suppresses the reference to the Canon of Chalcedon’ ! (pp. 144—5).

“19. THE LAW OF THEODOSIUS.—‘In the law of Theodosius, confining the exemption to spiritual matters, Gratian changed the words “sine scientia Pontificis” into “sine LICENCIA,” TO MAKE THE CIVIL AUTHORITY OVER CLERICS DEPENDENT ON DELEGATION FROM THE BISHOPS”’ ! (p. 156, note).

“20. THE CANON OF THE AFRICAN SYNOD.—‘Gratian adapted to the service of the new system by an addition *which made the Synod affirm PRECISELY WHAT IT DENIES*’ ! (p. 146).

“21. THE CATENA OF GREEK COUNCILS AND FATHERS.—‘About the middle of the thirteenth century a new and comprehensive *fabrication* was effected, *which was not less eventful in its results than the pseudo-Isidorian*’ ! (pp. 262—4, 7, 8).

“22. THE DECREE OF THE COUNCIL OF FLORENCE.

¹ “Non tamen” for “nec non” !

At the Council of Florence about the middle of Cent. XV., presided over by Eugenius IV., great efforts were made to get the Greeks to accept the supremacy of the Pope. 'After the long controversy with the Greeks over every word, it had been necessary to draw up the decrees first in Greek. . . . The original Latin translation rendered the Greek text faithfully . . . but in the ROMAN edition of Abraham Cretensis, by the unobtrusive change of a single word, WHAT THE GREEKS HAD INTENDED TO HAVE EXPRESSED BY IT HAD DISAPPEARED'! (p. 325).

"23. CAJETAN.—'The coarsest and most palpable of these forgeries were utilised by Cajetan for his doctrine. To the fictions he had borrowed from St. Thomas [Aquinas] he added a new fraud of his own, by mutilating the famous censure of Wicliffe's teaching at the Council of Constance, which was very inconvenient for him'! (p. 374—5).

"24. BELLARMINE.—'It is impossible to maintain the entire good faith of Bellarmine . . . the most transparent fictions were welcome to him if they served the great end of supporting THE UNIVERSAL MONARCHY OF THE POPE'! (p. 394).

"The foregoing extracts will give our readers some idea of the extent to which forgery was carried with regard to DOCUMENTS. We will now give a few specimens of the way in which Rome dealt with

" HISTORY.

"1. BY GREGORY VII., AND THE GREGORIANS.—Speaking of the development of Papal pretensions, the writer goes on to say: 'In a word, a new history, and a new civil and canon law was required, and both had to be obtained by improving on the Isidorian principle WITH NEW FORGERIES . . . Gregory himself had his own little stock of fabricated or distorted facts TO SUPPORT PRETENSIONS and undertakings which seemed to his contemporaries strange and unauthorised'! (pp. 105—6).

"2. BY DEUSDEDIT.—The doctrine of the personal sanctity of every Pope had been now adopted into the codes of canon law. 'But as notorious facts, and the crimes and excesses of many Popes, which no denials could get rid of, were in glaring contradiction to it, a supplementary theory had to be invented, which Cardinal Deusdedit published under the venerated name of St. Boniface, the Apostle of Germany'! (pp. 113—14).

"3. BY INNOCENT III.—'If Gregory VII. supported his new claims . . . on falsehoods not of his own coining, Innocent III. went further in this direction, and dealt with history AS WITH THE BIBLE, according to the exigencies of the case!' (p. 154).

"4. THE HISTORY OF SPAIN.—'Besides these, special fictions were wanted to meet the circumstances of particular countries and national churches, so as to adopt their history to the requirements of the papal system! This was eminently true of Spain'—of which examples are then given (pp. 284—6).

"5. BY MARTIN OF TROPPAU.—'Soon after St. Thomas's time, towards the end of the thirteenth century, there arose a need for *further inventions . . . in the domain of history to sustain and further the system!* . . . This task was undertaken at the command of Clement V., by Martin of Troppau . . . and this book is, of all historical works of the Middle ages, at once the most popular and *the most utterly fabulous!* Many of its fictions simply evidence the want of any historical sense; . . . but *many also were invented with deliberate intention!*' (pp. 278—9).

"6. BY TOLOMEO OF LUCCA.—'The same object of *adapting history* both of the Empire and the Church to the *Gregorian system*, was followed by the Dominican Tolomeo of Lucca. . . . The purport of his work for the first twelve centuries IS TO MOULD THE FABRICATIONS of these two writers [Gratian and the pseudo-Isidore] and the *Decretals* INTO A COHERENT HISTORY'! (pp. 280—1).

"7. BY BARONIUS AND BELLARMINE,"—of which several examples are also given.

And then the writer of the article comes to the alterations that were made with the same object in

"THE BREVIARY,"

many examples of which he gives from the before-mentioned author—one being the striking out of the word "*souls*" "from the Missal and Breviary in the Collect for the feast of St. Peter's chair" "[because the Pope

now claimed the full right, not over *souls* only but over *bodies* also, AND TO PUT THEM TO DEATH]"! (pp. 396—9).

And then he comes to the "corruptions in

"THE VULGATE.

"1. BY INNOCENT III.

"2. BY BONIFACE VIII.

"3. BY SEXTUS V.;"

of which he gives many examples; all of which were of course made with the same object in view—to confirm the lying assumptions and false claims of the Papacy!

And here I will conclude with a warning extract from one of Jonathan Edwards' works, wherein, after a vivid description of Popery, he makes the following striking observations:—

"But yet I cannot say that I have given the full and complete portraiture of Popery. For though it is said, the lion is not so fierce as he is painted, yet *Popery is far worse than it appears, and IS BEYOND ALL THE REPRESENTATIONS THAT CAN BE MADE OF IT.* If we should come *nearer* to it and *experience it once again in these countries*, WE SHOULD FIND IT EVEN WORSE THAN IT WAS BEFORE. Like the devil cast out, *it will return with seven other worse spirits than in former times. It will be MORE RAMPANT THAN EVER, and OUR SLAVERY WILL BE DOUBLED, and our last estate will be WORSE THAN THE FIRST.*"

APPENDIX B.

My denunciations (as I have already stated in the Preface,) are not of course levelled against Roman Catholics in general, but against the system itself, and those astute rulers in it, who are *consciously* working it for the enslavement of mankind, and the ruin of precious souls. For I am perfectly well aware, that there always have been, as undoubtedly there still are, very many *in* it, who are yet not *of* it; and who are too honest to act upon Liguorian principles; to whom, therefore, it would be dangerous for their rulers to reveal too much of the system; and who are consequently ignorant of the full extent of the evils of it. Indeed Pierce Connelly, after his own eyes had been opened, feelingly said, "When I compare the Church of Rome, *as I now see her, with what I painted her to myself*, with the imaginary realization of our blessed Saviour's scheme for fallen man's sanctification, *no words can convey my horror at the contrast!*"¹ And he says, "To the last, it was not from sacrifice nor sufferings that I drew back—I drew back from nothing, even in my most secret thoughts, *till I was REQUIRED*

¹ Reasons, &c., p. 35.

to be A CONSCIOUS PARTAKER IN UNDOUBTED SIN!"¹ And Dr. Desanctis, who "lived for two and twenty years in a community of priests affiliated by the Jesuits, with whom he was on the most friendly terms"—who, "for ten years" occupied the post of examiner, or Theological Censor to the Holy Office; and who afterwards renounced the Papacy, and became "a minister of the Reformed Italian Church of Geneva"—tells us, that "until *he began to discover the errors of the Romish Church, he knew little or nothing of the impenetrable mystery of Jesuitism*"!²

Many honest Romanists, who, like Pierce Connelly and Desanctis, have discovered the errors of Rome, *have come out of the system*, and have abjured it for ever, as Chiniquy, Connellan, and others; and there are no doubt, many others still *in it*, who are groaning under its galling yoke, but who do not yet clearly see their way out of it; while there are others, who are conscientiously seeking to improve that which is unchangeably corrupt, and is, therefore, incapable of improvement; who are wearying themselves in the vain hope of removing abuses, which they only suppose to be *blemishes*, but which are in truth *the natural results* of the system itself. Nay, there are no doubt some, (such as good Martin Boos,) perhaps more than we might have supposed, who have been truly "born

¹ "Reasons," &c., p. 7.

² See his "Popery and Jesuitism at Rome in the Nineteenth Century," Introduction, pp. xiv., xv.

again" from above; whom their "brethren" in other communions will one day greet as "brethren beloved of the Lord;" and who will "sit down and eat bread" with them, "in the kingdom of God."

I have no doubt whatever also that many young priests enter the priesthood with devout aspirations, and honest intentions to fulfil their vows; but the system gradually overcomes and corrupts them. Take the following as a sample from the confession of a priest, who left the Church of Rome in America several years ago. "The story of the corruption of the clergy begins only when they are out of the seminary. Those young men are sent into a parish in the quality of curates or vicars. In the beginning they fulfil their duties with great care, and for some time remain faithful to their vows. Many told this to me *after their fall*; and I have seen it myself, except in a few exceptions. But by and by they open astonished eyes. Restored to freedom, after ten or twelve years' thralldom in a college or seminary, they become quite different men: gradually they forget their vow. 'O,' said a young priest to me, with tears in his eyes, after having four or five years discharged the duties of his station, *'God only knows what I have suffered during this time!* and if I have fallen, it is not without fighting. Had I been allowed to choose a wife—as it is the law of God, Who destines man to marriage, whatever our rules teach to the contrary—I should have remained virtuous; I should have been the happiest man in the

world; I should be a good, a holy priest; while now I am—O, I am ashamed of myself.'"¹

Again, what I might call the old Roman Catholics of England are no doubt more enlightened than those of other countries; and they have for many generations, even before the Reformation, been characterised by a firm and uncompromising resistance to Papal usurpation and authority. Many of these now see the danger from the ultramontane aggression from without; but they dare not give utterance to their fears lest they should awaken Protestant vigilance, and so prevent the ultimate domination of their Church, which, of course, they desire and seek. But this is a suicidal policy: for the Jesuits, who have about as much love to this section of the Romish Church, as they had to the Gallican Jansenists, conceive that the English Romanists *have tasted too much liberty already*; and one part of their design upon these Kingdoms was, and no doubt still is, *to crush this spirit out of them, and to bring them more entirely under "the intolerable arrogance of Jesuit rule"*! Pierce Connelly, from whom I have so frequently quoted, tells us, that in March, 1848, "the" then "Pope's chief adviser in the affairs of this Kingdom"—to whom, in fact, the Cardinal Secretary of State referred them, when he referred them to the "Propaganda"—then "openly anticipated with prophetic joy what was slowly brought about in

¹ Beecher, p. 159. See also Chiniquy's "Fifty years in the Church of Rome," where he gives many such instances.

December, 1851," and "blessed God fervently that there was good hope 'England would now *at last be crushed*' by the union of Ireland with the unemployed standing army of France, and *drew a hopeful picture of 'my friend Shrewsbury, and the rest of the proud Saxon nobility down on their knees' to Celtic priests*"!¹

Touching the Gallican Church, to which reference has been made, it is abundantly clear also, that although the Jansenists were in outward union with Rome, they were in heart and soul entirely estranged from it: for they held and taught doctrines that were totally opposed to her teaching and practice.

As there always had been some in the Church of Rome, who more or less still clung to the writings of Augustine; who was, *in word at least*, acknowledged as one of the "Doctors of the Church," it was not considered heretical to read them. But when Cornelius Jansenius, Bishop of Ypres, was brought to the knowledge of the truth through their instrumentality, combined with the study of the Scriptures, and published his celebrated "*Augustinus*," in which he set forth the condition of man as fallen, free-will and human impotence, original sin, election, efficacious grace, faith, and other points; and this teaching began to produce its natural fruits in the conversion of many precious souls to God; the Papacy and its allies, the Jesuits, became alarmed, *for they saw at once that their craft was in danger*, and they immediately commenced a

¹ Reasons, &c., p. 20.

fierce persecution against the Jansenists, with the object of stamping out this so-called heresy; while the Pope himself, Clement XI., in the 13th year of his Pontificate, on the 8th of September, 1713, fulminated his Bull, entitled, "*The Constitution Unigenitus*," against them.

And with a view of briefly showing some of the doctrines that were then held by the Jansenists, and what the Pope himself thought of them, I will give a few extracts from the Bull itself.

The Pope commences by warning "the faithful of Christ," "to beware of false prophets, who come to us in sheep's clothing"; and he calls them "*lying Teachers and Mockers, well versed in the art of deceiving*," who "laying aside, in a manner, the wolf's skin, and wrapping themselves up with the expressions of the Divine law, as with sheep skins, slyly abuse the words of Holy Scripture, and even of the New Testament itself, which they diversely wrest to their own destruction, and that of others;" and he then extracts, from the particular books which he condemns, 101 propositions, amongst which are the following.

II.

"The Grace of Jesus Christ, a principle efficacious for all manner of good, is necessary for all good works; without it nothing is done, or can be done."

V.

"When God mollifies not the heart by the inward unction of His grace; then exhortations, and outward graces, serve only to make it more obdurate."

IX.

"The grace of Jesus Christ is the Sovereign grace, without which we can never confess, and with which we can never deny Him."

X.

"Grace is the operation of the hand of Almighty God, which cannot either be hindered or retarded by anything."

XII.

"When God will save a soul, the undoubted effect, always, and everywhere, follows the will of God."

XIII.

"When God will save a soul, and when He touches it with the inward hand of His mercy, then no human will is able to resist Him."

XXVI.

"No graces are given but through faith alone."

XXVII.

"Faith is the principal grace, and the fountain of the rest."

XXVIII.

"Pardon of sins is the first grace which God granteth to sinners."

XXX.

"All whom God will have to be saved through Jesus Christ, are undoubtedly saved."

XXXII.

"Jesus Christ yielded Himself a sacrifice, that the first-born, viz., the elect, might be delivered by His blood for ever, from the hand of the destroying angel."

XXXVIII.

"The sinner is not free but for the evil, without the grace of the Deliverer."

XXXIX.

"The will which grace does not prevent, hath no light but to mistake, no heat but to precipitate, no force but to wound itself; it is capable of all wickedness, but can do no good."

XL.

"Without grace we can do nothing, but what tends to our condemnation."

XLIX.

"As no sin is without the love of ourselves, so no good works can be without the love of God."

LI.

"Faith justifies when it operates, but operates only by love."

LXXX.

"The reading of the Holy Scripture is for all men."

LXXXIV.

"To pull the New Testament out of the hands of Christians, or in keeping it close and sealed up, by taking away from them the means of understanding it, is to shut the mouth of Christ against them."

LXXXV.

“To forbid Christians the reading of the Holy Scripture, and especially the Gospel, is to forbid the use of the light to the children of light.”

These then were some of the sound doctrines of the pious Jansenists, which the Pope by this Bull “declares, *condemns*, and disallows;” and he calls them “*false, captious, ill-sounding, offensive to pious ears, scandalous, pernicious, rash, INJURIOUS TO THE CHURCH AND ITS PRACTICE; not only outrageous against the Church, but even against the secular powers, seditious, impious, blasphemous, suspected of heresy, and savouring of heresy itself; AS ALSO ENCOURAGING HERETICS AND HERESIES, and even schism, erroneous, often condemned, and, lastly, also heretical; containing divers heresies manifestly tending to innovation, and principally those which are found in the famous propositions of Jansenius!*”

“Moreover,” says he, “we enjoin our venerable brothers Patriarchs, Archbishops, Bishops, and other Ordinaries of places, *as also the Inquisitors of heretical tenets absolutely to restrain and compel* any persons whatsoever that contradict or are rebellious, by the aforesaid censures and penalties, and other remedies of law and fact, *calling in, for this purpose, the secular power, if it be needful, to their assistance!*”

It is easy of course, to perceive *why* the Pope condemned such doctrines as the foregoing, (although the Jansenists themselves did not separate from Rome): because they were diametrically opposed to the false doctrines, and lying assumptions of the Papacy itself;

and if they had prevailed in France as extensively as the doctrines of the Reformers had done in England, France would ultimately have been lost to the Papacy, as well as England. And it is easy also to perceive *why* the Papacy has made such progress towards ascendancy in these kingdoms in these days: because such doctrines have now become unfashionable, and are held comparatively but by few; while sacerdotal doctrines, which have a natural and necessary tendency to lead to Popery, and the false doctrine of man's free will, and consequent ability to regenerate and improve himself, are almost the universal, and all prevalent doctrines of the day! And if the Lord, in righteous indignation at our unthankfulness for past deliverances from Papal tyranny, and our present infatuated national support of this idolatrous system, leave us to our own devices, and refuse to deliver us any more, by allowing us to enter into a *Concordat* with the Pope, which it is the darling object of the Pope himself to accomplish, we may then be quite sure of this, that the doom of England will be sealed: for “is it *possible,*” says Pierce Connelly in astonishment, in “Cases of Conscience,” “that a member of an English Cabinet should not know—what he might learn from any unwashed clerk of the Roman Dataria, living upon less than half-a-crown a day—that a Government, in making a *Concordat* with the Pope, CEASES in theory, and *de facto*, TO BE PROTESTANT, and *waives the right of the SUPREMACY in the civil power?*”¹

¹ P. 62.

APPENDIX C.

By the kind permission of the Committee of "The Protestant Alliance," I here append their Monthly Letter for June, 1894, in amplification of my Remarks upon Rome's hostility to the circulation of the Scriptures.

"THE STUDY OF THE BIBLE."

3903.—The Roman Catholic Papers, published in the United Kingdom, vie with one another in extolling the Encyclical on "The Study of the Bible," recently published by the Pope. It is, therefore, desirable to examine this Document, with the view to ascertain what are the directions which Leo XIII. inculcates in reference to the Scriptures.

This Encyclical was issued on November 18th, 1893; but it was not until December 9th that an English Translation appeared in the R. C. Papers published in this country. The Encyclical was not addressed to the Laity, there is not to be found in it one single exhortation to the Laity to read the Scriptures for themselves; but the Encyclical is addressed to the "Patriarchs, Primates, Archbishops, and Bishops of the (R.) Catholic World," and "above all" Leo XIII.

expresses his desire "that those who had been admitted to Holy Orders by the grace of God (*i.e.*, the Roman Catholic Priests), should daily apply themselves more strictly and zealously to read, meditate, and explain the Scriptures."

3904.—The neglect of "the Study of the Scriptures" by the R. C. Priesthood is evidently notorious. A writer in the *R. C. Weekly Register*, May 12th, 1894, states:—

"The Bishop of Newport and Menevia, in his earnest and eloquent paper upon the Encyclical of our Holy Father, says: 'In Catholic ages the English people knew their Bibles much better than most Protestants do now. The sermons of our Catholic forefathers are absolutely saturated with Scriptural phrases.'"

"It is of little avail to ask why this is so no longer, and it would only be raising useless controversy. . . . But it comes back to this, that the Faithful are not generally being taught to read the Gospel by their teachers. Pope Leo XIII., seeing this, has written pressing upon the clergy the need for the study of the Scriptures. . . . When we reflect how short a time is given by priests to the study of the Bible before they are ordained, and how seldom they take to its reading afterwards, the result is not surprising. Again, the Bible must be read and studied in English, as well as in Latin, if it is ever again to 'saturate the sermons' of our preachers. Unfortunately, this is not now done, and the loss is serious and obvious. Put at its lowest, the literary loss is enormous."

PRIVATE JUDGMENT.

3905.—In enforcing this "Study," the Pope in his Encyclical urges that the Scriptures—the INSPIRED

Word of God—are “profitable for doctrine, for reproof, for correction, &c.,” that the Apostles depended on them to “overcome the stubbornness of the Jews, and crush incipient heresies,” and that “Holy Writ is the buttress of the Church;” and in speaking of the heresies to be combated, Leo XIII. states, that “formerly the Holy See had to do, ABOVE ALL, with those who relied on PRIVATE JUDGMENT,¹ and, repudiating the divers traditions and AUTHORITY of the Church, affirmed that Scriptures were the unique source of revelation and the sovereign judge of Faith. At present,” the Pope remarks, “our principal adversaries are rationalists.”

¹ As to the exercise of private judgment, however, the practice of the Church of Rome is in utter contradiction to its precepts. There is no Church which more constantly appeals through the Press to the tribunal of public opinion upon all manner of questions. The late Cardinal Manning has published volumes of Sermons, Essays, and Addresses in defence of the Syllabus and Encyclical, the doctrines, the politics, and the claims of the Church of Rome. The controversial works of Bellarmine, Milner, and other Romish theologians, are A DIRECT CHALLENGE OF THE PRIVATE JUDGMENT of both Romanists and Protestants. When Cardinal Manning gave up Protestantism and became a Romanist, he made use of the severest test of private judgment, and the convictions upon which he decided were the result of the exercise of his own private judgment. Protestants claim for themselves the same privilege of judging what is truth or what is error from the pages of the Bible, to which they look as to the sole rule of Faith. The Holy Scriptures, from the writings of Moses to the writings of the Apostles, contain a series of appeals to the judgment of both hearers and readers.

Roman Catholics themselves are compelled, when they would attempt sober interpretation, to have recourse to legitimate private explanation, or in other words, to an interpretation founded on the laws which regulate language. The late Cardinal Wiseman, in his

AUTHORITY OF THE SCRIPTURES.

3906.—Leo XIII., in his Encyclical, urges “that the complete AUTHORITY OF THE SCRIPTURES should be demonstrated as solidly as possible. This object,” he remarks, “cannot be obtained in a full and complete manner except by the proper and ever-enduring magisterium of the Church”—that is, that the Authority for what is allowed to be the Scriptures—the Word of God—rests upon the Decrees of the Church of Rome; yet in the next paragraph of his Encyclical the Pope writes, “the divine and infallible magisterium of the Church reposes on the Authority of Holy Writ.”

“Lectures on the Doctrines and Practices of the Catholic Church, addressed to a *lay* audience,” vol. i., 3rd Ed., p. 102—3, London, 1851, writes, in commenting upon our Lord’s commission:—“It is plain that there must be a certain criterion—a sure way to arrive at a correct knowledge of our Saviour’s meaning; and I know not what rule can be better proposed than the obvious one on every other occasion—that is, to analyse and weigh the signification of each portion of the sentence to arrive at the meaning of the words; and thus, by reconstructing the sentence, with the intelligence of all its parts, see what is the meaning intended by him who spoke. And for this purpose WE can have no better guide than the Holy Scriptures themselves; for if WE discover what is the meaning of any word by perusing the various passages in which it occurs, so as to be in any way applicable to the interpretation of the one under examination, everyone will agree that WE have chosen the most satisfactory and plainly true method of settling the sense intended by our Lord. WE have a twofold investigation to make; first with the aid of other passages to ascertain the exact meaning of the phrases in themselves; and then to see in what relation they stand together, or, in other words, what is the extent of the commission which they imply.”

From this Roman Catholics have to believe that the Authority for the truth of the Bible rests upon the R. C. Church, and yet that the Authority for the R. C. Church rests upon the Bible.

THE R. C. CHURCH THE GUARDIAN OF THE SCRIPTURES.

3907.—The Pope, in his Encyclical, asserts that the (R. C.) Church is the Guardian of the Scriptures. He states:—"She has decreed not only that great portion of the Scriptures should be taught and interpreted by properly instructed men in the Cathedrals, in the Monasteries, and in the Convents where training could be profitably carried on. She has also ordained that on Sundays and days of solemn festival the faithful should be nourished by the saving words of the Gospel."—Leo XIII. proceeds, therefore, to urge the study of the Bible, and especially in the Seminaries and Universities, where he states that the Professors "should use the VULGATE VERSION," which, the Pope asserts, is the Version that "the Council of Trent has designed as authentic, and suitable to be employed 'in public readings, discussions, preaching, and explanations,' and is that which is also recommended by the daily practice of the (R. C.) Church." Leo XIII. also remarks:—"It is sweet to Us to bring it to mind that our predecessors, from Pius IV. to Clement VIII., took measures to have published remarkable editions of the ancient versions of those of Alexandria and the VULGATE."

THE VULGATE.

3908.—The VULGATE, the Church of Rome affirms, by the Decree of the Council of Trent, is "the version to be distinguished as that which ought to be regarded as authentic," and "declares shall be held as authentic, and that no one shall dare or presume to reject it under any pretence whatever." *Decretum de editione et usu sacrorum librorum.*

The Vulgate Translation of the Scriptures into Latin was completed by Jerome, A.D. 384; but it may be asked: How IS IT THAT THE CHURCH OF ROME HAS NOT GIVEN ITS INFALLIBLE GUARANTEE TO AN AUTHENTIC EDITION OF THE HEBREW AND GREEK TEXT? For a reply we may refer to the reasons given by the members of the Council of Trent, which are as follows:—"If," said they, "we allow of a reference to the Greek or Hebrew text, we shall be kept in perpetual hot water. The grammarians will throw everything into confusion. They will then become the arbiters and judges of our faith." And they go on to say, "How can the inquisitors proceed against the Lutherans unless they know Greek and Hebrew?" *See Sarpi's Hist. Con. Trid.*, lib. ii., sec. 51-53. In order, therefore, to prevent simple grammarians from giving the law to bishops and divines who were ignorant of Greek and Hebrew, the whole Council decided that the Latin Vulgate was to be received and approved as the authentic text of Sacred Scripture. *Decret. S. S. Conc. Trid. Sess. iv.*

The Council of Trent having decided that the then Vulgate should be approved as the authentic text of Scripture, afterwards ordered that it should be corrected, and towards the close of the Council, Pius IV. appointed a Commission to carry out this work. During the Pontificates of Pius V. and Gregory XIII. but little progress was made. Sextus V. took it up with energy, and the new Vulgate was printed under his immediate inspection at the Vatican. He informs us in the preface that he "*corrected the proofs with his own*

hands." And after twenty-five years' labours (A.D. 1590), this carefully-revised work appeared. In the Papal Bull which accompanied this edition the text is pronounced to be "the true, legitimate, authentic, and indubitable text" *vera legitima, authentica, et indubitata*. And all persons who should presume to alter it are threatened with the indignation of Almighty God, and of the blessed apostles Peter and Paul.

Notwithstanding this utterance of Infallibility, the work was found to be full of errors, and a new edition was published in 1592 by Clement VIII. This latter edition was also declared authentic, and was accompanied with similar threats of excommunication against anyone who should dare to alter its text.

Unfortunately, however, for the advocates of Papal infallibility, when these two editions—that of Sextus V., and that of Clement VIII.—came to be compared, it was quickly discovered that there was the GREATEST DIVERSITY between them. Clauses were found in one which were omitted in the other. They contradicted each other in various passages; and, in short, it was found that the two books differed in more than two thousand places (see *Van Ess Geschichte der Vulgata*, p. 324, and *Horne's Introduction*, vol. ii. p. 199). We venture to ask our readers to weigh these facts, and to consider how far they are consistent with the boasted claims of the Church of Rome, either for herself or for the Pope, to be the sole supreme and infallible judge both of THE LETTER AND SENSE of Holy Scripture?

"It has been attempted by Roman Catholic writers to assert, in reply, that these differences were merely printers', and 'typographical errors or various readings.' Do THEY MEAN THAT THERE CAN BE 'VARIOUS READINGS' IN 'THE TRUE, LEGITIMATE, AUTHENTIC AND INDUBITABLE TEXT'? Are different readings to be allowed as passages in dispute between Roman Catholics and Protestants! or, for that matter, in the various editions of the Vulgate issued, from

time to time, by infallible Popes? If so, when are we to rest satisfied on the authority of 'an authorised and infallible judge' that we have the latest 'authentic text'?

"But these Roman Catholic writers, overlooking the fact that Sextus V. states in the preface of his edition that '*he had corrected the proofs with his own hand*,' urge that some of these differences were 'merely typographical errors, which neither concerned faith and morals, nor affected in any way what the Council of Trent had decreed regarding the authenticity and authority of the genuine text of the Vulgate.' Let us see, however, whether these errors are merely typographical, or various readings. Take one instance. It is well known that the Roman Church denies the cup to the laity. In all Protestant Churches, the wine as well as the bread, is given to the laity. We act on Scriptural authority. But we are charged with corrupting a text of Scripture to support our system. The text 1 Cor. xi. 27, is rendered in the present Roman Catholic Version (Douay), 'Wherefore, whosoever shall eat this bread *or* drink the chalice of the Lord unworthily,' and a note observes: 'Here erroneous translators corrupted the text by putting *and drink* (contrary to the original *ἢ πινῇ*) instead of *or drink*.' But are Protestants guilty of corrupting the text? The lexicographers Schleusner and Robert Constantine (a Roman Catholic) say *ἢ* is sometimes used for *καί* (*and*). The Alexandrine (*referred to, as above stated, by Leo XIII.*) and some other Greek manuscripts have *καί* not *ἢ*. The Paris edition of the Vulgate, edited by the Benedictine Monks, A.D. 1565, and another published in 1573, declared to be *accurate recognita et emendata*; and another of 1543, also the Paris edition, 'Apud. Rob. Stephenum,' 1527, and the Basil edition of John Forben de Hamelburg, 1495, have *et* (*and*) not *aut* (*or*). Lastly, the same *reading* as ours is to be found in the Vulgate published by Sextus V., or, rather, he adopted the old Vulgate, and denounced any man who should alter it 'in the smallest particular.' Nevertheless, Clement,

VIII. altered it in very many particulars, as already noticed, and among these alterations is the one in question, affecting as it does *an undoubted matter of faith.*"

INTERPRETATION OF THE SCRIPTURES.

3909.—The Pope in his Encyclical further urges the Priesthood that "they are to understand ABOVE ALL that God has given the Scriptures to the (R.) Catholic Church, that in the INTERPRETATION of His Words the (R. C.) Church should be accepted as the surest guide and master."—Leo XIII. states that the Vatican Council of 1870, "when renewing a Decree of the Council of Trent, on the INTERPRETATION of the Divine Written Words, decided that in things of faith and morals, tending to the settlement of Christian doctrine, that should be regarded as the exact sense of the Scriptures which our holy mother, the (R. C.) Church, has regarded and regards as such, for it is her province to judge of the INTERPRETATION and sense of the Sacred Books." "Consequently," Leo XIII. adds, "NO ONE IS PERMITTED TO EXPOUND THE SCRIPTURES IN A FASHION CONTRARY TO THIS MEANING OR THE UNANIMOUS CONSENT OF THE FATHERS."

3910.—Leo XIII. here directs that the Priesthood are not to INTERPRET the meaning of the Scriptures CONTRARY to the unanimous consent of the Fathers; but Pius IV. goes further than the Council of Trent in his Creed, published in November, 1564. In this Creed, in which every Roman Catholic professes his faith, the Roman Catholic is required to state:—"Nor will I ever

take or interpret them (*the Scriptures*) OTHERWISE than according to the unanimous consent of the Fathers," that is, that no interpretation should be assigned not merely *contrary* to any text, but none whatever *unless* all the Fathers are agreed upon that particular interpretation. The Latin is "*Nec eam unquam nisi juxta unanimem consensum Patrum accipiam, et interpretabor.*"

Leo XIII. in his Encyclical further admits that there are "Of a truth those passages of Holy Writ which *await* a certain and well-defined explanation," and that in the interpretation of these passages, "it may be that the judgment of the Church will find itself ripened by preparatory studies."

3911.—But the Canon of the Council of Trent, *de Canonis Scripturis*, Session IV., decrees that "no one shall presume to interpret the Scriptures contrary to the unanimous consent of the Fathers, EVEN THOUGH SUCH INTERPRETATIONS WERE NEVER TO BE AT ANY TIME PUBLISHED" *etiam, si hujusmodi interpretationes nullo unquam tempore in lucem edendæ forent.*—How is it possible to interpret these passages of Scripture according to the unanimous consent of the Fathers, which had never been and were never to be published?

THE UNANIMOUS CONSENT OF THE FATHERS.

3912.—Where, however, is the unanimous consent of the Fathers to be found? The authenticated writings of the Fathers would fill an enormous library.

Do the Fathers even agree upon the meaning of disputed passages? It is notorious that they differ. Leo XIII. in this encyclical admits it. "The Fathers," he declares, "may not always have been able to judge according to the truth." In proof of this, let us also take for an instance the text upon which the Romish Church relies as one of the chief proof of its claims to Authority—Matt. xvi. 17, 18 and 19: "Thou art Peter, and upon this Rock I will build my Church," &c. This text is referred to in the speech of the R. C. Archbishop Kenrick, of St. Louis in the United States, which he endeavoured to deliver at the Vatican Council in 1870. Being unable to find an opportunity to deliver this speech, the Archbishop had some printed and he privately circulated it amongst the members of the Council, and sent copies to the Professors of Theology at the several R. C. Universities.

Thus a copy of the intended speech has been published in the *Documenta ad illustrandum Concilium Vaticanum* of Professor Friedrich, Professor of Theology at Munich—copy of which is in the Library of the Protestant Alliance—from which we extract the following translated observations on the foregoing text, as giving the different opinions of the Fathers thereon.

"THE RULE OF BIBLICAL INTERPRETATION IMPOSED UPON US IS THIS: THAT THE SCRIPTURES ARE NOT TO BE INTERPRETED CONTRARY TO THE UNANIMOUS CONSENT OF THE FATHERS. *It is doubtful whether any instance of that unanimous consent is to be found.* But this failing, the rule seems to lay down for us the law of following, in their interpreta-

tion of Scripture, the major number of the fathers that might seem to approach unanimity. Accepting this rule, we are compelled to abandon the usual modern exposition of the words, 'On this rock will I build my Church.'"

"In a remarkable pamphlet 'printed in *fac-simile* of manuscript,' and presented to the fathers almost two months ago, we find five different interpretations of the word *rock*, in the place cited; 'the first of which declares' (I transcribe the words) 'that the Church was built on *Peter*;' and this interpretation is followed by *seventeen* fathers."

"The second interpretation understands from these words, 'On this rock will I build my Church,' that the Church was built on *all* the apostles whom Peter represented by virtue of the primacy. And this opinion is followed by *eight* fathers."

"The third interpretation asserts that the words, 'On this rock,' &c., are to be understood of the *faith* which Peter had professed—that this faith, this profession of faith, by which we believe Christ to be the Son of the living God, is the everlasting and immovable foundation of the Church. This interpretation is the weightiest of all, since it is followed by *forty-four* fathers and doctors."

"The fourth interpretation declares that the words, 'On this rock,' &c., are to be understood of that rock which Peter had confessed, that is, *Christ*—that the Church was built upon Christ. This interpretation is followed by *sixteen* fathers and doctors."

"The fifth interpretation of the fathers understands by the name of *the rock*, the *faithful* themselves, who, believing Christ to be the Son of God, are constituted living stones out of which the Church is built."

"Thus far the author of the pamphlet aforesaid, in which may be read the words of the fathers and doctors whom he cites."

"From this it follows, either that no argument at all, or

one of the slenderest probability, is to be derived from the words, 'On this rock will I build my Church,' in support of the primacy. Unless it is certain that by *the rock* is to be understood the apostle Peter in his own person, and not in his capacity as the chief apostle speaking for them all, the word supplies no argument whatever, I do not say in proof of papal infallibility, but even in support of the *primacy* of the Bishop of Rome. *If we are bound to follow the majority of the fathers in this thing, then we are bound to hold for certain that by the rock should be understood the faith professed by Peter, not Peter professing the faith.*"

"But whatever may be thought of this opinion of mine, *it is obviously impossible to deduce from the words, 'Thou art Peter,' &c., a peremptory argument in proof even of the primacy.*"

THE INDEX.

3913.—Leo XIII., in his Encyclical, not only refers to the Decrees of the Council of Trent, directing that the Roman Catholic priesthood are not to attempt to interpret the Scriptures contrary to the decrees of the R. C. Church, but he, the Pope, does not in one passage of this Encyclical rescind or withdraw an iota of the Decrees of the Council of Trent against the possession of the Scriptures by the Laity.

These Decrees are set forth in all the published copies of the Index of Prohibited Books, and we quote from that issued from Rome in 1841, now in our possession, which at p. x. gives the 4th Rule, the translation of which is as follows:—

"Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscrimi-

nately allowed to every one, the temerity of men *will cause more evil than good to arise from it*, it is, on this point, referred to the judgment of the Bishops or Inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented and not injured by it; *and this permission they must have in writing.* But if any one shall have the presumption to read or possess it without such written permission, *he shall not receive absolution until he have first delivered up such Bible* to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the Bishop to some pious use; and be subjected to such other penalties as the Bishop shall judge proper. But Regulars [*i.e.*, monks and nuns] shall neither read nor purchase such Bibles without a special license from their superiors."

This law of the Church of Rome is *not* rescinded in Leo XIII.'s Encyclical, and is still in full force; so that when a Romish Priest informs us Protestants that the Church of Rome allows of the indiscriminate use of the Scriptures, he is stating what is contrary to the Laws of the Roman Catholic Church. No doubt Roman Ecclesiastics have occasionally winked at the NON-OBSERVANCE of these Laws. Dens was for a long time, and is still a standard authority at Maynooth. He says, "According to Steyaeret, the law (that is, the 4th rule of the Index) was received and observed (with some variety according to the peculiar genius of nations) in by far the greater portion of the Catholic world, *nay, in the whole of that portion of the world*

which is completely Catholic. IT WAS MORE DISPENSED WITH ONLY WHERE CATHOLICS LIVED AMONG HERETICS." (Solum ubi inter hæreticos degendum fuit, plus indultum est. *Dens*, vol. ii., p. 103. Dublin, 1832.)

IN THIS PASSAGE DENS HAS UNWITTINGLY TOLD THE TRUE STATE OF THE CASE. AS LONG AS THE CHURCH OF ROME HAD ALL THE POWER IN HER OWN HANDS, SHE PLACED RESTRICTIONS AND PROHIBITIONS ON THE READING OF THE SCRIPTURES: AND THESE RESTRICTIONS ARE ONLY RELAXED WHERE HERETICAL PROTESTANTS WILL NOT LET HER HAVE ALTOGETHER HER OWN WAY.

Leo XIII. could not possibly rescind this rule of the Index. It is upheld and confirmed by previous Popes. Pope Clement VIII. declares:—

"This law is not to be so understood as if by it the bishops, inquisitors, or heads of convents were invested with power to grant licences to read, buy, or keep the Bible translated into vulgar language, seeing hitherto by the order and practice of the Holy Roman and Universal Inquisition the power had been taken away from them to grant licences to read or keep the whole Bible in the vulgar tongue, or any other part of the Holy Scriptures of the Old or New Testaments, published in any vulgar language, even not so much as the summaries or compendiums of the said Bibles, or books of the Holy Scriptures, translated into any vulgar language, all which is to be inviolably observed."—*Index lib. Prohib. S.D.N. Clementis P.P. VIII. jussu recognitus et publicatus. Romæ, Apud Imprimos Camerales.*

That the Council of Trent really intended to prohibit the promiscuous reading of the Holy Scriptures appears further

from the most authentic writers. Alphonsen a Castro, who had been one of the members of that assembly, says expressly (*Lib. 1 contr. Hær. c. 13*) that "one of the parents and springs of heresies was the translation of the Holy Scriptures into the vulgar languages, and therefore bestows great praises on the edict of Ferdinand and Elizabeth, King and Queen of Spain, by which *they had forbidden, under severest penalties*, either to translate the Holy Scriptures into the vulgar languages, or to keep any translation made of them under any pretence whatever." Sixtus Senensis says plainly that "to allow shoemakers, fullers, &c., to read the Scriptures is to give that which is holy unto the dogs, and to cast pearls before swine."

During the Popedom of Clement XI., Father Quesnel published a book in which he ventured to assert that "the reading of the Sacred Scriptures is for all," but Clement XI. thought otherwise, and published, September 8th, 1713, his famous Bull called "Unigenitus," in which he declares this proposition with others to be "false, captious, ill-sounding, scandalous, pernicious, injurious to the Church, seditious, impious, blasphemous, heretical," &c. This Bull is at present in force in the Roman Catholic Church in Ireland; for when the late Archbishop Murray was asked by the Committee of the House of Commons in 1825 (*vide Report*, p. 647), "Is the bull 'Unigenitus' received in Ireland?" his reply was, "It is."

Cardinal Bellarmine, the great oracle of the Roman Catholic Church, writes as plainly as he well can to the same effect. "We maintain," he says (speaking apparently the settled doctrine and opinion of his Church upon this point), "that the Scriptures ought not to be read publicly in the vulgar tongue, nor allowed to be read indifferently by everybody." (*Quod contendimus est, non debere publice legi lingua vulgari, nec passim omnibus permitti, legendas Scripturas lingua vulgari. De controversiis, tom. i., p. 70, Prag., 1721.*)

"At Bologna, on the 20th of October, 1553, three Romish Bishops gave the following written answer to Pope Julius III., when desired to furnish their counsel as to the best means of strengthening their Church:—

"Lastly, of all the advice we can give your Beatitude, we have reserved to the end the most important, namely, that as little as possible of the Gospel (especially in the vulgar tongue) be read in all countries subject to your jurisdiction. That little which is usually read at Mass is sufficient, and beyond that no one whatever must be permitted to read. While men were contented with that little, your interests prospered; but when more was read, they began to decay. To sum up all, that book [the Bible] is the one which more than any other has raised against us those whirlwinds and tempests whereby we were almost swept away; and, in fact, if anyone examines it diligently, and then confronts therewith the practices of our Church, he will perceive the great discordance, and that our doctrine is utterly different from and often even contrary to it; which thing, if the people understand, they will not cease their clamor against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore even these few pages [in the mass-book] must be put away, but with considerable wariness and caution, lest so doing should raise greater uproars and tumults."

"The above document is an important testimony against Rome and all Romanisers. It is to be found in the Imperial Library at Paris, Folio B, No. 1038, vol. ii., pp. 641-650; also British Museum, 7, c. 10, 11, Fasciculus Rerum. London, 1690, folio." But it is quite in harmony with the teaching of the Council of Toulouse, held under Gregory XI., which by the 14th Canon decreed:—

"We prohibit, also, the permitting of the laity to have the books of the Old or New Testament, unless anyone should wish, from a feeling of devotion, to have a Psalter or Breviary for divine service. But we strictly forbid them

to have the above mentioned books in the Vulgar tongue." *Labb et Cossart. Concil. Tom. xi. pars. 1, Can. 14. Paris, 1671.*—Liguori, p. 222, Tom. x. cap. 3. This Council of Toulouse is also vouched for by Dr. von Hefelle in his life of Cardinal Ximenes, published by Canon Dalton, Catholic Publishing Co., 1860, and in the Catholic Dictionary, p. 89, 1893, published by Kegan Paul & Co., with the Imprimatur of Cardinal Vaughan.

R. C. CARDINALS, ARCHBISHOPS, AND ECCLESIASTICS OBJECT TO CIRCULATION OF SCRIPTURES.

3914.—The R. C. Cardinals, Archbishops, and Ecclesiastics in this country, and in Ireland, distinctly affirm their objections to the indiscriminate circulation of the Scriptures.

The late Cardinal Wiseman, writing on "The Catholic Doctrine on the use of the Bible, 1853," at page 11, says:—"YEARS OF EXPERIENCE AND OBSERVATION NOT SUPERFICIAL, HAVE ONLY STRENGTHENED OUR CONVICTION, THAT THIS COURSE MUST BE FEARLESSLY PURSUED. WE MUST DENY TO PROTESTANTS ANY RIGHT TO USE THE BIBLE, MUCH MORE TO INTERPRET IT."

At page 20, "IF, THEREFORE, WE BE ASKED, WHY WE DO NOT GIVE THE BIBLE INDIFFERENTLY TO ALL, AND THE SHUTTING UP OF GOD'S WORD BE DISDAINFULLY THROWN IN OUR FACE, WE WILL NOT SEEK TO ELUDE THE QUESTION, OR MEET THE TAUNTS BY DENIAL, OR BY ATTEMPTS TO PROVE THAT OUR PRINCIPLES ON THE SUBJECT ARE NOT ANTAGONISTIC TO

THOSE OF PROTESTANTS. THEY ARE ANTAGONISTIC, AND WE GLORY IN AVOWING IT."

Cardinal Wiseman also stated, in the Moorfield "Lectures on the Principal Doctrines and Practices of the Catholic Church," Introduction, pp. 18 and 19:—"I have told you that in perusing the works of men who have within these few years become members of the (Roman) Catholic Church—men of talent and erudition—I have hardly found two of them agree upon the grounds which they record as having induced them to embrace the (Roman) Catholic religion. But I have also read similar works on the other side, purporting to give the grounds upon which several individuals have abandoned the (Roman) Catholic Church and become members of some Protestant Communion. . . Now, I have read many of these, and have noted that instead of the rich variety of motives which have brought learned men to the (Roman) Catholic Church, there is a sad meagreness of reasoning in them, indeed that they all, without exception, give me but one argument. THE HISTORY IN EVERY SINGLE CASE IS SIMPLY THIS: THAT THE INDIVIDUAL BY SOME CHANCE OR OTHER, PROBABLY THROUGH THE MINISTRY OF SOME PIOUS PERSON, BECAME POSSESSED OF THE WORD OF GOD, OF THE BIBLE; THAT HE PERUSED THE BOOK; THAT HE COULD NOT FIND IN IT TRANSUBSTANTIATION OR AURICULAR CONFESSION; THAT HE COULD NOT DISCOVER IN IT ONE WORD OF PURGATORY OR OF WORSHIPPING OF IMAGES. HE PERHAPS GOES TO THE PRIEST AND TELLS HIM THAT

HE CANNOT FIND THESE DOCTRINES IN THE BIBLE. HIS PRIEST ARGUES WITH HIM, AND ENDEAVOURS TO CONVINCE HIM THAT HE SHOULD SHUT UP THE BOOK THAT IS LEADING HIM ASTRAY;—HE PERSEVERES, HE ABANDONS THE COMMUNION OF THE CHURCH OF ROME, —THAT IS, AS IT IS COMMONLY EXPRESSED, THE ERRORS OF THAT CHURCH, AND BECOMES A PROTESTANT."

The late Roman Catholic Archbishop McHale, of Tuam, in a volume of "Letters" republished within the last few months, wrote, "draw out the dark catalogue of errors to which an undisciplined perusal of the Scriptures gave rise. But I must say that . . . I cannot resign my conviction of the danger of their indiscriminate diffusion" (p. 11).

Dr. Troy, the then Roman Catholic Archbishop of Dublin, in a letter dated July 23, 1818, published in the report of the Irish Education Commissioners, p. 46, thus expresses his views: "Allow me on this occasion to observe that the Catholic Church in all ages has *prohibited* the *indiscriminate* use of the Scriptures in the vulgar tongue, without note or comment, also the interpretation of them by everyone's private judgment."

Dr. Cahill, an Irish Roman Catholic Priest, further declared that "he would rather a [R.] Catholic should read the worst works of immorality than the Protestant Bible — that forgery of God's Word, that slander of Christ."—*Tablet* (R. C. Paper), December 17th, 1853, p. 804.

BIBLE SOCIETIES.

3915.—The Bible Societies, for the indiscriminate circulation of the Scriptures in the Vulgar Tongue amongst all nations, have also been sedulously denounced. In 1816 Pope Pius VII. issued his Bull against Bible Societies, addressed to the Primate of Poland, in which he represents the circulation of the Scriptures by Bible Societies as *a crafty device by which the very foundations of religion are undermined. A pestilence which must be remedied and abolished. A defilement of the faith, eminently dangerous to souls, impious machinations of innovators, wickedness of a nefarious scheme, snares prepared for men's everlasting ruin. A new species of tares which an adversary has abundantly sown.* This Bull further declares "that agreeably to the Index the Bible printed by heretics is to be numbered among other prohibited books, for it is evident from experience that the Holy Scriptures, when circulated *in the vulgar tongue*, have, through the temerity of men, produced more harm than benefit." (Rule IV., above referred to.)

3916.—The *Protestant Observer*, January, 1894, also calls attention to the fact, that in 1813 an attempt was made by some leading English Roman Catholics, including, we believe, one Bishop, to found a "Catholic Bible Society," for the gratuitous diffusion of the Romish Version of the Holy Scriptures; but the Papal authorities soon put it to death. The edition which this Society circulated contained notes of a Roman Catholic character, but even with these it was not tolerated. The notorious Bishop Milner, author of "The End of Controversy," wrote an article in the *Orthodox Journal*, in which he declared that "it is evidently impossible to add any notes whatever to the sacred text, which shall make it a safe and proper elementary book of instruction for the illiterate poor." ("Husenbeth's Life of Milner," p. 240.) In his "Supplementary Memoirs of the English Catholics," Milner himself had the daring wicked-

ness to declare that "public crimes go on year by year, in proportion to the progress of the Bible Societies" (p. 241). He further stated, and with evident exultation, that the Testament issued by the Catholic Bible Society "became a bankrupt concern, and the plates of it are supposed to have been sold to the pewterers. At length appeared the Pope's Brief of June 29th, 1816, which designates the institution of Bible Societies as 'a crafty device for weakening the very foundations of religion.'" (*Ibid.*, p. 244.) Yes, of this Roman Catholic religion, but not of the religion which has God for its author!

Milner's sinful hatred of the free circulation of the Bible, even when translated by priests of his own Church, was further seen in his Pastoral Charge to his subordinate priests, dated Wolverhampton, March 30th, 1813.

"In conclusion, my dear and beloved brethren," he wrote to them, "I am confident you will not encourage or countenance the distribution of Bibles and Testaments among the very illiterate persons of your respective congregations, as proper initiatory books of instruction for them. *Rather procure for them, if you can, a sufficient number of copies of the 'First' and 'Second Catechism,' the 'Catholic Instructed,' &c.*" (*Ibid.*, p. 306.)

THE CATHOLIC DICTIONARY.

3917.—The Catholic Dictionary of 1893, above referred to as published with the "Imprimatur" of Cardinal Vaughan, fully endorses these views. It states, p. 89, that:—

"Clement XI. condemned the proposition that 'the reading of the Scripture is for all.' THESE PRINCIPLES ARE FIXED AND INVARIABLE, but the discipline of the Church with regard to the reading of the Bible *in the vulgar tongue* has varied with varying circumstances. IN EARLY TIMES THE

BIBLE WAS READ FREELY BY THE LAY PEOPLE, and the Fathers constantly encouraged them to do so, although they also insist on the obscurity of the sacred text. No PROHIBITIONS WERE ISSUED AGAINST THE POPULAR READING OF THE BIBLE."

THE DOUAY.

3918.—It may also be observed, that the Douay translation of the Bible into the vulgar tongue occasionally used in this country has been frequently altered. The *Catholic Dictionary*, in an article on the Douay, p. 303, states: "The version now in use has been so seriously altered that it can scarcely be considered identical with that which first went by the name of the Douay Bible." The inaccuracy of the Text of the Douay Bible was so patent that in the Second Synod of the Province of Westminster the following Decree was passed: "That an accurate version of the Holy Scriptures from the Latin Vulgate may be had as soon as possible, the Bishops are of opinion that this undertaking should be entrusted to learned men, to be selected by his Eminence, the Archbishop, care being taken, however, to observe the rules of the Index, as to the revision of the work, and as to adding notes from the Holy Fathers and pious Authors, and as to the permission and approbation for its perusal."—*The Synods in English*, by the Rev. R. E. Guy, O.S.B., under the Supervision of the (R. C.) Rt. Rev. Bishop Hedley, O.S.B.

The inferiority of the text of the Douay Version is

so evident, that a writer in the *Tablet* of April 28th, 1894, urges the adoption of the authorized Anglican Translation instead. He writes:—

"The proportion of the English people to whom the old translation of the Scriptures is 'the Word of God,' is I believe about thirty millions, and those who use the more modern Douay version about two millions, and there can be no doubt that the latter version, though the work of most excellent and saintly men, is in the beauty of its English, inferior to the former. THE TWO VERSIONS ARE NOT ANTAGONISTIC, and with some slight emendations the old English translation would conform to the Vulgate, the edition authorized by the Church, though it must be borne in mind that in authorizing the Vulgate the Church does *not* exclude the old Greek versions. As a practical matter, since there is a good English version of the sacred Scriptures in possession in this country, which the ordinary Englishman regards as, and believes to be, the Word of God, would it not be to the greater glory of God and the advancement of the faith to act upon the principle of our forefathers, to take what our fellow-countrymen still regard as most holy into the service of the Church."—*Tablet*, April 28th, 1894.

The reader is also directed to the exhaustive work by Mr. C. H. Collette, "The Douay and Rhemish Versions compared with the Authorized Version of the Bible," which examines each successive Rhemish and Douay Version up to the Challoner and Wiseman Edition of 1874, and shows that each of the Romish Versions have been largely amended, adopting the Authorised Version of 1611 as a standard for such amendments, and more especially in the texts re-

lating to Doctrines.—*Published by the Protestant Alliance, 9, Strand, London, Price 6d.*

Out of ninety-two alleged mistranslations in the Authorized Version, no less than ninety have been adopted in the successive Roman Catholic Versions published in England.

A. H. GUINNESS, *Secretary.*

CORRIGENDA.

Page 37, last line, *for* farthering, *read* furthering.
 „ 39, line 9 from top, *for* acted, *read* actual.

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